Pietas Hallensis:

Or, a publick

DEMONSTRATION

OF THE

FOOT-STEPS

OF A

Divine BEING yet in the World:

IN AN

HISTORICAL NARRATION

OF THE

Orphan-House,

And other charitable Institutions, at

Glaucha near *Hall* in *Saxony*.

By *Augustus Hermannus Franck*, Professor of Divinity in the *Frederician* University of *Hall*, Pastor of *Glaucha*, and Director of the Pious Foundations there.

Continued to the Beginning of the Year MDCCII, In a Letter to a Friend. And now done out of *High-Dutch* into *English*. With a PREFACE bringing it down to the present Time; together with a short History of

PIETISM,

And an APPENDIX containing several Instruments and publick Papers relating to this Work.

EDINBURGH, Reprinted and Sold by Mr. JAMES DAVIDSON, and other Book-sellers in Town, 1727.

BRITISH MUSEUM

THE AUTHOR's DEDICATION

TO all such Benefactors, as have been (or shall be) influenced by the powerful Operations of God's Spirit, to exert their Bounty and Charity in making Provision for the Poor, and in taking Care of the Education of Youth! The only End whereof is, *The Edification and Improvement of the Spiritual House of God.* For the furthering whereof in this Time of Decay, there is a Necessity of some outward Assistance. Whether they contribute for the Attainment of that great End, by an actual Supply of external Relief, or by devout Addresses to the Throne of Grace;

by good Advice, by perſonal Labours, by kind Interceſſion with others, or by any other Means; of what Quality, Rank, Condition or Character ſoever; from the higheſt to the loweſt. In what Place ſoever they reſide, known or unknown. This preſent large Narrative [*of the Hoſpital and the other Charity-Schools erected for the Education of Youth at* Glaucha *without* Hall,] is dedicated and preſented with moſt profound Submiſſion and Humble Reſpect: According to their ſeveral Dignities, and with juſt Gratitude to All. And with hearty Deſire, That the ſame God, (who hath hitherto in the Management of this Work ſo plainly manifeſted *the Impreſſions of His Providence, and the Riches of His Mercy* towards ſuch as Truſt in Him,) may condeſcend and continue *to be their God, their Shield and their exceeding great Reward* now and ever! Delivering them in Time of Trouble, preſerving them and keeping them alive, bleſſing them upon the Earth, not delivering them into the Will of their Enemies, ſtrengthening them upon the Bed of languiſhing, making their Bed in their Sickneſs, and receiving them into his Favour and Protection here, and into His Glorious Preſence hereafter. As they have received, and do receive Chriſt in his Members; and opening his Heart to them, as they have opened their's to their Fellow-Creatures, and granting them

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Boldneſs before his Tribunal, together with them who are already at Reſt in the Lord, and ſetting them to judge the World, whoſe perverſe Cenſure could not reſtrain them from the Practice of Charity and Benevolence. Being in the mean Time aſſured of the conſtant Interceſſion of the Author's many poor Clients, Orphans and Widows before the Mercy-Seat of God. Who remains with ſincere Acknowledgment of the Benefits already conferr'd, or hereafter to be conferr'd on the Poor. Moſt Submiſſive, moſt Obedient and moſt Obſequious to them All: With due Reſpect to their ſeveral Characters of Diſtinction.

Glaucha without *Hall*,
March 30. 1701.

Auguſt Herman Franck.

THE PREFACE TO THE English Reader.

§ 1. THERE *have appear'd in our Language ſeveral Books, ſome Years ſince, ſetting forth the Piety and Charity, exerciſed in Roman Catholick Countries, and particularly in ſome of the moſt Famous Cities of that Religion, with all poſſible Advantage;* as Pietas Romana, *Printed at* Oxford, Pietas Pariſienſis *at* Paris, &c. *Wherein it has been inſinuated, that* Charity is a Mark of the Catholick Church excluſive to all other Churches, (*by the Catholick, always underſtanding the Roman Church*) *and Proteſtants are thence invited to Re-unite themſelves to a Church, which ſeems to carry ſuch fair Pretenſions to the Fruits of this Divine Grace. Whence alſo a Book intit-*

intitled: The Spirit of Chriſtianity, *written with this very Purpoſe, was Printed in* London *anno* 1686, *being dedicated to King* James II. *'Tis not in Oppoſition to theſe; which may not perhaps have a little contributed to the provoking of ſome Proteſtants piouſly diſpoſed to adorn their Religion with good Deeds, and to confederate themſelves together even for this End, without going at all over either to the Church or Court of* Rome; *but purely for the Excitement of the true genuine Spirit of Chriſtianity, among ſuch as may have a great deal more of it than thoſe they have left, that this Deſcription of the* Pious Charity *lately ſet on Foot in and about* Hall *of* Saxony, *and Illuſtrious Proteſtant Univerſity, Founded by his preſent* Pruſſian *Majeſty, is made to ſpeak* Engliſh, *and faithfully communicated under the Title of* Pietas Hallenſis. *Which not being drawn from the Original, but ſuperadded to it, on ſpecial Conſiderations, the Reader is hereof in the firſt Place admoniſhed, that he may not take in any ſiniſter Impreſſion thence, as if the Author had an over Fondneſs or Valuation for the Foundations by him ſet up.*

§ 2. *This little* Hiſtorical Piece *of indubitable Truth, is, for the Subject Matter of it, far more conſiderable than many will be apt to imagine or believe at firſt; and fairly accounts, I think, for one of the greateſt Tranſactions at this Day in the World; which if it proceeds, as it has hitherto done, will in a very few Years come to have a much greater Influence on the Publick Affairs of* Europe, *than all the Battles and Sieges with which our* Gazettes, Mercuries *and* Regiſters *are filled. And this coming to us from a Nation, from whom we derive both our Pedigree and Religion, together with many of our Ancient Laws and Political Eſtabliſhments, and with*

whom also our Alliances at this Instant are such, as ought to make us now or never somewhat inquisitive for certain into their Affairs and Acts; as these have both always had a near Influence on ours, both in Church and Sate, in Peace and War; and as they must have more so now, in all Probability, whether according to the present Crisis of Christendom in general, or that of this Kingdom in particular: Cannot be unworthy the Inquiry and Consideration of all Sorts of Persons amongst us, High and Low, Rich and Poor, Learned and Unlearned, Conformist and Dissenter, or Occasional Conformist; since all may equally reap the Advantage of it, if they refuse not. For as the Matter herein treated and exemplified is of most Universal Concern, *and fitly adapted to the Conservation of Kingdoms and States, and the Prosperity of all Orders and Ranks in them respectively: So ought none to think themselves herein perfectly unconcerned. Nay were there nothing but* Curiosity *only to invite any to the perusing of these Sheets, the Relation, which they contain, is so strange and rare, as might well command this, if it be not a very vitiated Curiosity indeed.*

§ 3. *The Author's* Introduction *will sufficiently acquaint the Reader, how this* Description *or Narrative came to be drawn up; and how far* Authority *is concerned in it. Also, forasmuch as the Matters of Fact, and the whole Method of this New and Surprizing Institution, have been by the Sovereign Command laid before, and strictly examined by the Lords Commissioners, delegated for the Visitation; there can be no manner of Doubt, but that the Account is exact. The Acceptation it has already met with in Neighbouring Countries, (having had several Editions within a very few Years in High and Low* Dutch)

and the Effects it has produced, might be enough, if not more than enough, to recommend the ſame to all Lovers of Truth, ſpecially to as many as are Inſpired with a Zeal for the Promotion of ſolid Piety and Charity, by the Societies for that End, ſet up lately within theſe Kingdoms, or any otherwiſe.

As for the Author, he is too well known to have much ſaid of him, and too Modeſt *to bear what might deſervedly be ſaid of him on this Head, as deſirous that God alone may have the Glory of this whole Work. And indeed to the Glory of God and of the Chriſtian Religion it may be ſaid, that in theſe latter Ages there can be nothing found yet, on all Accounts, to parallel with it; notwithſtanding all the Magnificent and Sumptuous Charities any where extant in the Chriſtian World; as by comparing the ſeveral Accounts together, may eaſily be made to appear.*

§ 4. *However it can't be expected but our Modern* Atheiſts, Deiſts *and* Libertines, *will venture here to banter at their Coſt all what their Principles will not allow them to account for. But if the Traces of a God be to be diſcerned even in his more Common Providence, and the ordinary Works of his Hands, as ſeveral able Pens have invincibly made out againſt theſe* Sceptical *Gentlemen; ſurely they are not leſs, but more deſcernible in his uncommon Providences, ſuch as theſe herein related; and in the more Extraordinary Works of his Faithfulneſs and paternal Care here atteſted authentically. Wherefore all Things conſidered and compared as they ought, this will effectually be found a* Demonſtration of the Foot-Steps of a Divine Being in the World; *though not perhaps to the convincing of thoſe that are reſolved to the contrary, which is not to be regarded. 'Tis enough, that it is ſo to ſuch as have no*

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Aversion to the Truth. And for certain that Living Demonstration, *which is by sensible Experience, falls no Way short of those, which are called* Mathematical *or* Metaphysical. *Nay it even transcends them, by the Confession of some, that must be allowed to be no incompetent Judges in this Case. I say, the* Living Experimental *Demonstration of a Deity and of a Divine Providence, such as may here be found reported nakedly and simply, transcends every Evidence whatever, which is meerly* Speculative, *and affects but the Understanding: And that perhaps as much as the most vivid Sensation of the Light and Heat of the Sun, does surpass any dry Speculation of the same, however otherwise fine.*

§ 5. *Here it may not be unfit possibly to let the Reader know in short, that there is a* Twofold Divine Testimony, *which has been particularly in several Treatises considered by our Author; These are the* Word *and the* Work *of God. In the Year* 1702. *he published a Collection of Tracts, six in Number, under the Title of* the Testimony of the Word of God; *and in the same Year also, another Collection, under that of the* Testimony of the Work of God, *in which this, that is here translated, is the first, being inscribed:* The Foot-steps of God. *The general Title prefix'd to this last Collection, printed at* Hall *after the Author's Names and customary Titles, is as follows,* "*viz.* His publick Testimony of the Work "of God, *both in maintaining of the Poor, as also* "*in the Education and Information of Youth to the* "*Glory of God, and to the Service of Christian Ma-* "*gistrates, Ministers, Directors of Schools, private* "*School-masters, Tutors and Parents: As also in* "*general of as many as acknowledge and lament that* "*Destruction of the Poor, and of the Youth, which is*

"*mighti-*

" *mightily prevails; and do really endeavour by God's*
" *Grace to redreſs the ſame, as much as in them is*
" *poſſible. Compriſed into ſeveral Treatiſes, being*
" *for the ſame End orderly compiled, and partly en-*
" *larged, but for the moſt Part publiſhed the firſt*
" *Time, with the Privileges of his Royal Majeſty of*
" Poland, *as alſo of* Pruſſia, *and Electors of* Saxony
" *and* Brandenburgh."

The particular Title *(as in this Edition) literally according to the Original will run thus,* viz. The Foot-ſteps of the yet Living, Governing, Loving and Faithful God: " *For the Confuſion of Unbelievers,*
" *and the Confirmation of Believers; by a full De-*
" *ſcription of the Hoſpital, Poor Schools, and other cha-*
" *ritable Proviſions at* Glaucha *by* Hall: *Declaring*
" *how the ſame has been carried on till* Eaſter *in the*
" *Year* 1702." *Not long after which there was print-ed alſo an Edition in the* Low-Dutch, *anſwering to this; there having been another printed ſome Time before at* Amſterdam, *and called,* A ſhort Deſcrip-tion of the Hoſpital " *lately erected at* Hall *in the*
" *Dukedom of* Magdeburgh: *Shewing how the ſame*
" *was begun, and in what Condition it is at pre-*
" *ſent: To the Praiſe of God's faithful Providence,*
" *to the ſtrengthning of a Dependence on him, and*
" *to an Excitement of true Chriſtian Charity. Writ-*
" *ten in* High-Dutch *by* A. H. Franck, *Profeſſor in*
" *the Greek and Oriental Languages: Together with*
" *two Atteſtations for the Collector.*" *Done out of* High *into* Low-Dutch. *This is in Twelves, the other in Quarto. The reſt of the Pieces which make up this Collection, and proſecute the ſame Deſign with this, that is now engliſhed, may ſucceſſively follow hereafter.*

§ 6.

II.

§ 6. *Now the* Account *of this Work, which was written and publiſhed by Order of the Lords of the Council, who viſited the Hoſpital and Schools by a* Royal Commiſſion *in* 1700, *going but very little further, the Author was prevailed on by one of his foreign Friends to continue his Narrative of the Providences of God in Relation to theſe pious and charitable Inſtitutions. In Anſwer to whom he writ the* Letter *which is hereto annexed. This he cauſed to be ſoon after printed, as a Continuation of the former Account; whereof it is alſo a Vindication. But ſince this Letter was written, a conſiderable Progreſs has been, and is yet daily made both in the Conduct of the Hoſpital, and all the other dependent Charities; Alſo many in other Countries have been excited by it, to ſet on Foot certain good Deſigns, in order to a real Reformation, and the promoting of a publick Good, which fall not within the Preface to be inſiſted on. But in ſhort, the Finger of God attends all what is ſet about for the better carrying on this Undertaking. By a Grant from his* Pruſſian *Majeſty, the Hoſpital is ſet free from all Sorts of Taxes and Impoſts. The Building is much advanced, and carried up higher. There are Leads at the Top of it for the Children in clear Star-Light to go up to, and to learn Aſtronomy. The Out-houſes, as the Brew-houſe, Bake-houſe, and all other* Offices *of that Nature, are ſo got ready, as they have now every Thing within themſelves; all neceſſary Employments and Trades being here exerciſed. The Diſ[illegible]ſary and Laboratory are greatly improved and ſtocked. The Preſs is continually employ'd in bringing forth good Books, to promote true* Religion *and* Learning. *And the Bookſeller's Shop already*

has

has ſuch a vaſt Number and Choice of Books, that it is thought able to Vye with any in the whole Univerſity and City.

§ 7. *The flouriſhing State of the Schools, both for Boys and Girls, is almoſt incredible. At the laſt Examination of Youth in the Orphan-houſe, the Grace of God has not been only joyfully taken Notice of in the Growth of Chriſtian Piety and good Learning in the Children, but alſo that the Number of the Boys and Girls together did amount to 673. Of theſe Part are taught* gratis, *after an eaſy and pleaſant Manner: And Part are fully maintained in Cloathing and Diet. Some of the Orphans, who were poor Vagrants when taken into the Hoſpital, have arrived to ſo much Learning during their Stay in it, as to be thought ſufficiently qualified for* Academical *Studies: And accordingly four have been ſingled out laſt Summer from among the reſt for that Purpoſe. And from the firſt Beginning of theſe Things Ten Years ago it is computed, that in the Month of* March *this Year there had been educated 304 Boys, and 89 Girls, making together the Sum of 393. In which Space of Time, there have died out of this Number Six and Twenty Boys, and Six Girls; and of the Boys, Seventy two have been diſpoſed of to Trades and manual Occupations, but of the Girls Two and Twenty, that is, about a Fourth Part of the one and the other.*

§ 8. *The Number of poor Students and Children together in the Hoſpital, is now at this Time increaſed to above Seven hundred. The Students have their Diet in the Hoſpital, being maintained out of the common Stock; which ſtill depends on God's Providence, without any ſettled Proviſion. There are ſeveral Exerciſes and Works diſtributed among theſe for the Good of the Publick. Particularly there are twelve*

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Students, under the Inſpection and Government of th learned Profeſſor Michaelis *and of his* Adjunctus *conſtantly employed in the collating and fitting out a* Hebrew Bible, *which may be ready by the next Year and is promiſed to be* exacter *than any now extant For which they are not wanting of ſome peculiar Advantages. All this is projected by Profeſſor* Franck *who has gotten an Houſe on Purpoſe for thoſe, tha are intruſted with this Affair; they lodging all together in the ſame Houſe.*

§ 9. *Nothing can be more regular than the Chamber of* Correſpondence, *and the ſpecial Aſſignments o the ſeveral Students therein conterned, according t the beſt Reports which arrive thence. It was begun for keeping up a familiar Commerce and Communion with ſome Foreign and Chriſtian Friends, for the propagating true Chriſtian Knowledge and Practice, and hitherto has been continued not without a Bleſſing And all thoſe, that will communicate any Accounts t them at* Hall, *of what may happen, and ſerve for th Edifying, Benefit and Improvement of their Neighbour, and is worthy of the aforeſaid Correſpondence ſhall, by ſo doing, oblige many good Friends; to which they are invited at this preſent by a Sort of genera circular Letter, with which there is a Project o Specimen of the Deſign added, containing many curiou Particulars and weighty Tranſactions.*

§ 10 *Moreover there is lately ſet up a free Table for ſuch poor Students as do not belong to the Hoſpital and often know not where to get a Meal's Meat who if they repair hither at the appointed Time, will be ſure not to miſs of a Dinner. This is called th* Menſa Extraordinaria, *which is conſtantly frequented.*

A N

AN ACCOUNT

Of the most Remarkable

FOOT-STEPS

OF

Divine Providence,

In the Erecting and Managing the HOSPITAL at *Glaucha* without *Hall.*

The Introduction;

Containing the Reasons and Motives of this present Narrative.

WHEREAS His Royal *Prussian* Majesty and Electoral Highness of *Brandenburgh*, *Frederick* I. was, in the Year Seventeen-Hundred, graciously pleased to inform himself, in the exactest Manner possible, concerning the Hospital, and the whole Method there contrived for

for the better educating and cultivating o
Youth, at *Glaucha* without *Hall*; and thi
by the Care and Management of Four o
His Honourable Privy-Council: And where
as after they had not only taken a ſtrict Sur
vey of all Particulars relating to this Affair
but ordered me withal to ſet down in writing
a full Account thereof, expreſſing the mo
material Circumſtances of the whole Deſign
which might prove ſerviceable for a right Infor
mation of others; it ſo happen'd that the Re
port of this Royal Commiſſion, being extend
ed far and near; gave Birth to a World o
tedious and importunate Queries, how ou
Matters were now carried on: Therefore
found my ſelf under a Neceſſity of drawing
up and publiſhing a ſhort Abſtract of what
with all Submiſſion, had been preſented t
His ſaid *Pruſſian* Majeſty and Electoral High
neſs of *Brandenburgh*, annexing withal ſuch
Things as ſince that Time have happen'd, and
do now readily occur to my Memory: Th
Knowledge whereof may prove uſeful both
to the Publick and alſo to particular Perſons
as conducing to the Advancement of th
Glory of our great God; reſerving yet ſom
Things which may not concern every Reade
to know.

II. Notwithſtanding the deſired Succeſs o
the Commiſſion aforeſaid graciouſly appoint
ed for this Purpoſe by our Sovereign, man
groundleſs Reports and falſe Surmiſes, na
man

manifeſt Untruths and Slanders about this Undertaking have hitherto been raiſed, whereby the whole Affair has been not a little obſtructed; this I think is a ſufficient Warrant for any one, to expoſe to the View of all Men the Truth in its native Simplicity; eſpecially by ſuch an hiſtorical Account, in order both to vindicate his own Innocence, and to ward off the open Aſſaults of malignant Tongues. Theſe Conſiderations then have moved me to ſet down a free and impartial Account of this Affair, which no Body ought to look on as a private Concern, it being undoubtedly a Work deſign'd and ſet up for publick Uſe and Benefit. No Man of any Diſcretion, or of a candid Diſpoſition, will find Reaſon to queſtion the Truth of what has been deliver'd in ſo plain a Narrative; it being grounded partly on the Inquiry of our Governours and their fatherly Care over their Subjects, and partly on the Evidence of the Thing it ſelf: Which would give me juſt Cauſe to fear that I ſhould be convinced of the contrary, if I had made the leaſt Attempt to violate the Truth. Not to mention at this Time, that a Man of Probity and Temper can never preſume to caſt any Aſperſion of Falſhood upon the Account here given, the Undertaking here deſcribed being altogether void of viſible Supplies, and of all Certainty of human Supports; and depending entirely upon the Bleſſing of God, ſo that if he ſhould

with-hold the ſame, nothing leſs would enſue than a ſudden Declenſion and final Overthrow of what hath been ſo happily begun; ſince the uſing ill Means to effect our Deſign, would cauſe the Diſpleaſure of God againſt it, and deprive us of the Influence of that Divine Benediction which we have hitherto enjoyed.

But what is yet more for the Purpoſe, I add, that for the Sake of theſe, who being prejudiced againſt us, do not ſcruple to call in Queſtion the moſt evident Things, which are even as clear as the Sun at Noon-day, I teſtify in the Preſence of the living God, *who is ready to bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Heart*, that not one falſe Word has willingly and wittingly been utter'd in this whole Diſcourſe. Now if this Aſſeveration will not prevail neither, there is no other Way left to convince People, but that God himſelf beareth Witneſs unto the Truth by continuing his Bleſſing upon us, and granting Succeſs to our Endeavours in this Affair, till he declare in the laſt Day, before Angels and Men, that which now perhaps will not be believed.

III. We may here make a ſeaſonable Application of the Words of the Angel *Raphael* in the Book of *Tobit*, Chap. xii. v. 6, 7. *It is good to praiſe God, and exalt his Name, and honourably to ſhew forth the Works of God; there-*

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fore be not ſlack to praiſe him. It is good to keep cloſe the Secrets of a King, but it is honourable to reveal the Works of God. Now whereas Satan hitherto by his Inſtruments, has diffuſed his virulent Malice againſt this Undertaking, and ſpread abroad a World of Lies and Calumnies, ſhould not all this ſtir up a Man's Conſcience, by a true and ſincere Account to ſet the Work of God againſt the Lies of the Devil; that ſo the Mouth of the latter may be ſtopt, and the Name of the former highly extolled and magnified by all Men.

IV. Moreover we are required by the *Royal Law* of Love, to admoniſh our Neighbour if we ſee him ſin againſt God, or to give him a ſeaſonable Caution when he is in Danger of betraying himſelf into Error: And whereas many have already violated their Conſciences by paſſing a raſh Cenſure upon the Management of this Affair, eſpecially they whoſe Judgments have been biaſſed by a Multitude of falſe and groundleſs Reports; which may give us juſt Cauſe to fear, that the impetuous Courſe of ſuch Slanders raiſed by ill-meaning People, might perhaps plunge them deeper into the Guilt of wilful and uncharitable Reflections; 'tis hoped, this large Account may prove uſeful to prevent the bad Conſequences of ſuch ill Practices in Time to come. Now, whoever has been prejudiced

against us, may easily rectify his Judgment by reading over this small Treatise.

But if he doth not think this worth his While, let him cease from speaking and thinking amiss of our Enterprises: Or let him know, that if he persist therein, he must expect to be called to an Account by God the righteous Judge, for these his uncharitable Proceedings.

V. And further, 'tis our Duty *to consider one another to provoke unto Love and good Works Heb.* x. *v.* 24. Wherefore being well assured that many Persons have been already excited by the Report of this Work, more industriously to provide for the Poor and afflicted, it gives us a better Ground to hope, that this full Narrative, laying open to every Man's View the whole Scope of the Undertaking, will produce still a happier Effect, and revive in many Souls a true Sense of Christian Charity, wheresoever and to whomsoever it comes. Which may the more rationally be expected after the Confutation of such false and slanderous Reports as hitherto have cast an *Odium* upon this Affair, and the subsequent Declaration of the Truth freely presented to the Reader.

VI. When, about Three or Four Years ago, but a short Account of the Rise and Progress of our Undertaking, so far as it was then advanced under the Blessing of God, was drawn up and presented to the Publick, it did not produce any Ill, but rather good Effect

in the Minds of ſuch as read it, and prov'd an Occaſion of extolling the Name of the Lord in many Places; ſo that ſeveral Editions of the *Hiſtorical Account* then publiſh'd were ſold off in a little Time, and the Continuation thereof moſt earneſtly deſired. But ſince this Work is conſiderably increas'd, and many remarkable Inſtances of the wonderful Providence of God declared, ſo that the former Narrative is upon no Account to be compared to this, we may from thence reaſonably infer, that this will ſtill produce more noble Effects, and illuſtrate the Goodneſs of God in a more conſpicuous Manner.

VII. To inſtance in one Particular, I can aſſure the Reader, that many Souls labouring both under Penury of *worldly Eſtate* and Want of Confidence in God, have mightily been ſupported and ſtrengthened by this his ſignal Providence manifeſted in this Affair: Nay, even upon the hearing of ſome one Inſtance, wherein the Lord hath been a preſent Help in the Day of Neceſſity and Trouble. And though they, who depending upon the Abundance of their Riches, and have but little Regard to their Duty of depending upon God, ſhall be called to an Account for the naughty and ſcornful Conſtruction they perhaps will put upon this Narrative; yet I am ſure that thoſe who are aſſaulted with Temptations to diffidence, or ly under Poverty and other Diſtreſs, will be thankful to God

for ſo many evident Demonſtrations, that God is ſtill the ſame he hath been in Times of old, and never leaves them in Confuſion that caſt their Care upon him, and learn with Patience to wait for the appointed Time of his gracious Viſitation.

VIII. The Works of God have commonly the greateſt Influence upon future Ages; on the contrary, they, in whoſe Time they were done, too commonly undervalue them, and harden themſelves againſt them, by permitting themſelves to be overſwayed by ungrateful Unbelief. Therefore 'tis hoped that God, according to his infinite Mercy and Goodneſs, will hand down this preſent Narrative for a Memorial to After-ages, that they may magnify His Name, and acknowledge that he only is the Lord Almighty, and there is none like him.

Theſe are the real Motives which have induced me to the Publication of this preſent Account. If any one ſhould offer to brand me with the Imputation of ſome other Deſign, and charge me with Ambition, vain Glory, Self-intereſt, or any other Aſperſions of that Nature, I will leave him to God and his own Conſcience. I will add but one Thing: *Judge nothing before the Time, until the Lord come, at whoſe coming every Man's Work ſhall be made manifeſt. For the Day ſhall declare it.* The Lord direct all our Endeavours to His own Honour and the Bene-

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fit of our fellow Creatures; which is the hearty Wish of the Author.

CHAP I.

Of the Rise, Occasion, and Progress of this Undertaking.

AS for the Rise, Occasion, and Progress of the whole Affair, some Account thereof has been communicated to the Publick some Years since, which I shall here summarily repeat, and afterwards bring down the Narrative to the present Time.

'Tis a Custom of long standing, as well in the City as the Suburbs of *Hall*, to appoint a particular Day every Week, wherein the Poor are ordered to appear together, at the Doors of such charitable Persons, as are disposed to bestow their Benevolence upon them. Now *Thursday* being set a part for this Purpose in my Neighbourhood, (being Minister at *Glaucha*) upon this Occasion the Poor flock'd together before my Door, and I caused some Bread to be distributed among them. Whereupon it readily came into my Mind, how happy an Opportunity this might prove, to provide for them also some wholesome Directions out of the Word of God, more nearly concerning them than any outward [illegible] as tending to promote the Welfare of t[illegible]

Souls; this Sort of People lying generally under groſs Ignorance; whence being void of all Senſe of Religion, they betake themſelves to an evil and diſſolute Courſe of Life.

One Day as they gave Attendance at my Door in Expectation of ſome temporal Supply, I got them all together into the Houſe, and placed the adult Perſons on one Side, and the Youth on the other; and then familiarly and obligingly enquired of the Latter, what they underſtood of the Principles of Chriſtian Religion as they are ſet down in *Luther*'s Catechiſm? The elder Perſons only attended to my Diſcourſe with the younger. And after I had ſpent about a Quarter of an Hour in this catechetical Exerciſe, I concluded with a Prayer; and then according to Cuſtom diſtributed my Alms among them: telling them withal, that now for the future both Spiritual and Temporal Proviſions was deſigned for them, and exhorting them to meet every *Thurſday* on that Account in my Houſe, which they did accordingly. This Exerciſe was begun about the Beginning of the Year 1694.

II. Being thus engaged with the Poor, and by that Means perceiving their Ignorance and want of Inſtruction to be ſo great, that I ſcarce knew where to begin the Cultivation of ſo barren a Soil, in order to plant therein a right Apprehenſion of Chriſtian Principles; I was then heartily concerned to contrive a

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Method for removing Obſtructions, and making way for better Impreſſions on their ignorant Minds, being fully convinc'd that ſuch Defects in Matters of Religion, and of a Religious Conduct, whereby ſo many People debaſe their Nature even to Brutality, and abandon themſelves to the Government of Senſuality, muſt needs prove a viſible Overthrow as well of Religion as of the Common-wealth. And I was made yet more ſenſible of this, by obſerving that ſo many Children, which by Reaſon of their Parents Poverty are never put to School, and ſo never get the leaſt Tincture of good Education, remain under the groſſeſt Ignorance: Whereby Licentiouſneſs and Irreligion get the Aſcendant over them: And ſo being fit for no honeſt Imployment, they will not ſcruple in Proceſs of Time to commit Theft, Robbery, and other ſuch heinous Crimes, which they make the Objects of their Study and Practice.

Having determined to put Children to School, defraying the weekly Charges thereof, I obſerv'd that they were punctual enough in fetching the Money, but either did not frequent the School at all, or when they did, yet gave not the leaſt Sign of Improvement in their Behaviour.

III. Beſides this, I was much concerned for poor Houſe-keepers, who forbear to ſeek Relief by begging abroad. To ſupport whom in ſome Meaſure, I bought an *Alms-Box*;

and

and this I caused to be handed about every Week to well disposed Students, and all such as were willing to contribute to so good a Work. And by this Method in a Week's Time I raised about Two Shillings, which I applied to the Relief of the foresaid indigent House-keepers.

IV. But after we had continued to follow this Practice a little while, this Box seemed to prove a Burden to some, and I collected so little, that it would not countervail the Pains taken about it; especially being offered to none but those that were readily prediſposed to Acts of Charity. But most of these were for want of Money uncapable of promoting the Design: And as for the richer Sort, we were not willing to run the Risque of exposing our Box to them; fearing they should refuse to part with the smallest Limb of their Golden Idol; they having never had any true Experience of a self-denying and mortified Course of Life, though some of them now and then might make indeed a plausible Shew of Religious Duties, and pretended to pass for good Christians.

V. So I laid this quite aside, and fix'd a Box in my own Parlour, with these Words written over it, *John* iii. 17. *Whoso hath this World's Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?* And under it: 2 Cor. ix. 7. *Every Man, according*

rding as he purposeth in his Heart, so let him ve, not grudgingly or of Necessity: For God veth a chearful Giver. This was intended or a tacit Admonition to all that came in, to pen their Hearts towards the Poor. The ox was put up in the Beginning of the ear 1695.

VI. And thus I was taken up a great while, ith contriving effectual Methods to provide or the Poor, and each of 'em hath been bless- d in its Degree. One Day before I fixed the oresaid Box for the Poor in my House, I ook the Bible, and as it were by Accident id light on these Words: 2 *Cor.* ix. 8. *God s able to make all Grace abound towards you, hat ye always having All sufficiency in all things, ay abound to every good Work.* This Sentence ade a deep Impression on my Mind, caus- ng me to think: *How is God able to make his? I should be glad to help the Poor, had I wherewithal; whereas now I am forced to send many away empty and unrelieved!* Some Hours fter I received a Letter from a Friend, who eavily complained that he and all his Fami- were like to perish with Want; saying he ould borrow no more, but if any one would or God's Sake make him an Object of his harity, he should ever retain a grateful Re- embrance of it. This minded me afresh f what I had read a little while before, and ade still a deeper Impression on me, attended ith Sighs and Aspirations. After some De-

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bates in my Mind, I thought on a Project how to relieve effectually this poor Man in his preſent Want, and yet in a Chriſtian Manner, and without giving the leaſt Trouble to any Perſon whatſoever. This then I ſpeedily put in Execution, and the ſaid Family was ſo ſucceſsful, as to get within the Compaſs of one Year, about (*a*) an Hundred and Fifty Crowns by this Means: And ſo their falling into extream Poverty was happily prevented. This proved a ſufficient Demonſtration how God is able to make us abound to every good Work: Which I could not forbear here to mention, becauſe it helps to diſcover as well the outward Cauſe which our Undertaking took its Riſe from, as the Frame of my Mind which the Lord upheld for carrying on the Work.

VII. About a Quarter of a Year after the Box was ſet up in my Houſe, a certain Perſon put into it at one Time, to the Value of *Eighteen Shillings Sixpence*, Engliſh. When I took this into my Hands, I ſaid in full Aſſurance of Faith: *This is a conſiderable Fund, worthy to be laid out in ſome important Undertaking, wherefore I'll even take this for the Foundation of a Charity-School.* I did not confer with Fleſh and Blood about this Affair, but went on with Reſolution: And the very ſame Day cauſed as many Books to be bough

(*a*) Thirty Pound Sterling Engliſh.

bought as coſt eight Shillings, and then got a poor Student to teach the poor Children two Hours in a Day, promiſing him Twelve Pence a Week (*a*) for his pains, in hopes the Lord would increaſe our ſmall Stock; after about two Crowns thus ſhould be ſpent in the ſpace of eight Weeks. The poor young Vagrants that we had, readily accepted of theſe new Books that we offered to them; but of Twenty ſeven Books that were diſtributed amongſt them, four only came to our Hands again, the reſt being kept or ſold by the Children, who went away with them and never came near us again.

I was not diſcouraged by this Diſappointment, but having bought more Books with half a Crown that was left of our Stock, I ordered the Children to leave 'em behind when they had learned their Leſſon. Afterwards we had a Preſs made on purpoſe, out of which they took their Books when they came to School, and when they went away their Books were locked up again: Which ever ſince hath been the conſtant Cuſtom in all Charity-Schools.

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(*a*) 'Tis to be obſerved here, that one Engliſh Penny being reduced to German Coin, will anſwer the value of Sixpence in Germany, ſo that Twelve Pence Engliſh will go as far in that Country as Six Shillings here. Which I once for all have obſerv'd in this Place, leaſt any one being unacquainted with the Cuſtoms of Germany, compute their Money by the Engliſh Standard, and ſo charge the Author with Stingineſs in the Management of his Expences.

VIII. About *Easter* 1695, this Charity-School was begun with the abovementioned small Provision. This *Eighteen Shillings* and *Sixpence*, prov'd not only the first Foundation and Fund the Charity-Schools were grounded upon, but within the Tract of little Time, occasioned and produced the building of the Hospital it self.

For the Charity-School I got a Place fitted up before my Study, and caused a Box to be fixed on one of the Walls, at the Top whereof I set down these Words: *For defraying the Charges of putting to School poor Children, and providing Books and other Necessaries for them. Anno MDCXCV.* At the Bottom I set down the Words of *Solomon*, Prov. xix 17. *He that hath pity upon the Poor, lendeth unto the Lord. And that which he hath given, will he pay him again.*

About *Whitsuntide* some Friends came to pay me a Visit, and seeing our Endeavours were so much affected therewith, that they readily contributed some Crowns for carrying on the Work. And so from Time to Time something was put in for forwarding the Design.

After *Whitsuntide*, some of the Citizens seeing that particular Care was taken for teaching the poor Children, grew desirous to send their own Children to the same Master, and offered him weekly *Two-pence* a piece. This obliged the Master to teach five Hours

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Day, who had now weekly for his Pains *Two Shillings and Six-pence.* Amongſt the Poor ſome Alms were diſtributed twice or thrice a week, both to render them the more willing to come to School, and to keep them the better in Aw.

When this little Beginning came to be known abroad, ſeveral Perſons ſent Money to ſupport the Undertaking, and others a Parcel of Linnen to ſhift the Children withal: To prepare their Minds, by ſuch ſeaſonable Benefits, for an eaſier Reception of thoſe good Directions as were to be given 'em.

This was the Condition wherein our Charity-School was in the Summer-time. The Number of the Poor and Citizens Children that were taught, increaſed to 50, or 60. In the mean Time the Bleſſing of God attending theſe ſmall Beginnings was ſo plentiful, that we were able not only to puſh on the moſt principal Deſign, but to relieve alſo in ſome Meaſure the poor Houſe-keepers; there being never any ſettled Proviſion, but as God gave it, ſo it was ſpent.

X. The Summer 1695, I received a Letter from a well-diſpoſed Perſon of Quality, wherein 500 Crowns (*a*) were freely offered me to be diſtributed amongſt the Poor, according as I ſhould think fit; provided that I ſhould remember poor Students, and let them have a Share in it. Some Time after, the

(a) Hundred Pounds Sterl. Engliſh.

the Five hundred Crowns were paid down and I was not a little affected with the pro vidential Bleſſing, attending in ſo eminen a Manner our Endeavours: And found m ſelf greatly encourag'd to carry on the Deſig ſo happily begun; becauſe I ſaw the Bene diction of the Lord now grow more conſp cuous; foraſmuch as hitherto we had had b a few ſingle Crowns to be laid out on this A count. Now this remarkable Relief being d livered to me, with an Order that in Diſpo thereof, I ſhould take Care of ſome po Students, I preſently got together ſuch them as ſeemed to be moſt neceſſitous, an beſt worthy of ſuch a charitable Proviſio and gave them according to the Condition found them ſeverally in. I gave to ſom *Eight-pence*, to others *Sixteen-pence*, and ſome *Two Shillings* a Week; ſo that by th Means, many a Student, who, by Reaſon his Poverty, could not have ſubſiſted in t Univerſity any longer, was freely maintai ed.

The Number of theſe poor Scholars quic ly increaſed to Twenty or more. And th was the firſt Occaſion that moved me to a mit poor Students to partake of the Bene of the Hoſpital, which has been continued this very Day. For at that Time the Spri of the Lord began to open itſelf towards i digent Scholars, and its Emanations ha bee

been never yet exhausted: Praised be the Name of the Lord.

XI. This soon was followed by the Liberality of another Person of Quality, who in the same Summer sent an (a) *Hundred Crowns* to be laid out for the Maintenance of our Poor; and a well-disposed Friend sent likewise *Twenty Crowns* towards upholding the Charity-School. So that God mightily supported what was once begun, and his Bounty streamed down more and more plentifully, to shew us he was ready to do still greater Things if we could but believe.

XII. About Harvest I was to provide a Room for the Charity-School. And there being no Conveniency in the Parsonage-House, I hired a Room in the next House. But the Number of Citizens and of poor People's Children increased to that Degree, that I found my self under a Necessity to hire one Room more at the Beginning of the Winter. And thereupon I divided the Children, and appointed a particular Master to instruct the Citizens Children, and another to manage the poor Children. Each of these Masters taught four Hours a Day, and had half a Crown a Piece allow'd them weekly, besides Lodging and Firing.

XIII. But now I saw how all our Endeavours, even upon these very Children which seemed the most hopeful, were very much

(a) Twenty Pounds Engl.

fruſtrated; becauſe thoſe good Impreſſions which perhaps during their Stay in the Scho were ſtamped on their Mind, were obliterate again whilſt they were abroad; and ſo th intended Rectification of their ill Habits wa much obſtructed. This made me reſolve t ſingle out ſome Children, and to ventu upon their Maintenance and their Educatio too. And this was the firſt Occaſion that pr pared my Mind to concert Meaſures for ſe ting up an Hoſpital, even before I knew any Fund whereon to raiſe my Deſign.

When I came to diſcover this Project t ſome well-meaning Friends, I preſently foun one well-diſpoſed Perſon, who freely in clin'd to contribute Five hundred Crown in order to facilitate this Buſineſs; the Int reſt whereof, *viz.* Five and Twenty Crown he order'd yearly to be paid about *Chriſtma* which has been done duly ever ſince. Whe I ſaw this Bleſſing of God, I looked out fo ſome one Fatherleſs Child to be trained u by this yearly Revenue. But ſo it happen that four Fatherleſs and Motherleſs Siſte were preſented to me; from amongſt whom I was to chooſe one.

I ventured in the Name of God to tak 'em all four; but one of them being provide for by others, I took the remaining thre and the Place of the Fourth was preſentl ſupplied by another. Theſe four I put ou to Perſons that had a good Senſe of Religio

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to be educated by them, allowing two Shillings a Week for each of them.

But now that happen'd to me, which is usual to Persons under such Circumstances as mine were; I mean if one hath but Courage enough to bestow one Groat upon the Poor, he afterwards will be as willing to part with a Crown. Having thus made a Beginning, in the Name of God, to take effectual Care of some Poor without any settled Provision, and without any Regard to human Supports, I relied entirely upon him, and so did not scruple to make daily Addition to the Number of our Children.

XIV. Thus the first Foundation of our Hospital was laid, neither upon any settled Fund gathered in before-hand for this Purpose, neither upon any sure Promise of great Persons, as if they had engaged their Word to defray the Costs, and supply us with every Thing necessary for carrying on this Affair, as hath been since reported by some, and conjectured by others; it being entirely grounded upon the Providence of our great God.

XV. The next Day after I had provided for the aforesaid four Fatherless Children, two more came in, and the Day after that another; two Days after this one more, and a Week after another was taken in, and so about the 16th of *November*, the Number amounted to *Nine*, which were committed to the Care of several Persons of known Integ-

grity. For these I appointed a Student of Divinity, whose Name is *George Henry Newbawer*, to be their Overseer or Inspector, who was intrusted with all Things necessary for their Maintenance. An Account whereof he afterwards delivered to me, and took Care they should want nothing material for a good Education. And thus we had poor Children brought together, even before we had built or bought an House for them.

XVI. In the mean Time I found my self effectually supported by his Hand, who is the true Father of the Fatherless, and who is able to do exceeding abundantly above all that we ask or think, and this even beyond the Expectation and Dictates of my own fooliſh and scrupulous Reason. For he inclin'd the Heart of the same Person of Quality, who had contributed in ready Money the above-mention'd Five hundred Crowns, to make a generous Addition to it, and to lay out the Sum of (*a*) Thousand Crowns more for the same Use. In the Midst of the Winter another Person of eminent Degree was mov'd to supply us with (*b*) Three hundred Crowns to promote the Education of the Poor. Another Person sent also a Hundred Crowns. Not to mention now o her small Sums which fell in at several Times.

Being thus supplied and sustained by the Mercy of God, we were not only enabled to lend an helping Hand to many poor Students to

(a) Two hundred Pounds Sterl. (b) Sixty Pounds.

to defray the Charge of Maintaining the Orphans, to provide 'em with Linnen and Cloth, and to keep up our Charity-School in a flourishing State; but now an House was purchased, and about the Spring also a back House added. For as the Undertaking once was begun in Faith, so it was now to be advanced in the same Singleness of Mind and entire Dependence on God, without entring into Disputes with the pusling and nice Suggestions of humane Reason, which foreseeing a future Want, is too apt to fly back and break even the best ordered and concerted Measures. Wherefore laying aside all such suspicious Apprehensions, we begun to lay a firm Foundation of a Hospital. However we took Care not to mispend so much as a Farthing, but to provide only such Things as were absolutely necessary for the Maintenance of the Poor.

XVII. Now as soon as the Back-House was put in pretty good Repair, and partly by mending the old Rooms, partly by Addition of some new ones, fitted up for the Reception of the poor Children, I removed the Twelve Orphans (for so many we had now got together) from the Persons hitherto intrusted with their Care, and lodged them in this House, where the above mentioned Student, who was their Overseer, undertook the Management of them, and furnished them with Diet, Cloaths, Bedding, and other Ne-

ceſſaries, &c. trained them up in Cleanli-neſs, provided them with good Schooling, kept them in good Order and Diſcipline: And ſo proved a Father to them. This was begun in the Year 1696, a Week before *Whitſuntide*.

XVIII. Under this kind of Management the Children were about ſeven Weeks, and the Lord graciouſly relieving our Wants, ſo favour'd the Deſign, that by little and little a larger Project was ſet on Foot, to bring the Hoſpital to a firmer and more compleat Settlement. So we got together not only all neceſſary Utenſils and Furniture, eſpecially a good many Bed-ſteads and Feather Beds, (becauſe we thought there was ſufficient Reaſon to lay every Child by himſelf) but there was alſo a Well and a Cellar dug, and both of them were finiſhed by the Time of Harveſt 1696. And now the Number of our Children being increas'd to Eighteen, I found my ſelf oblig'd to appoint a diſtinct Perſon to look after their Diet, the whole proving too heavy a Task for one ſingle Man.

XIX. In the mean Time, I ordered the poor Students to come every Week at a ſet Time to fetch their Allowance. And a particular Care was taken to regulate their Manners and Studies, and to influence them with a Regard to the Honour of God in Proſecuting the ſame; and ſo to ſpend the Benefit beſtowed on 'em anſwerably to the Deſign propoſed

poſed therein. However I met with ſuch Difficulties in bringing them to an Apprehenſion thereof, that I thought my ſelf unable to prevent their miſpending ſome of the Money, eſpecially in ſuch a Company of Young and Extravagant Perſons. This then made me reſolve in the Name of God, freely to board all theſe Students inſtead of the ready Money hitherto diſtributed amongſt them, that ſo I might perfectly cure the aforeſaid Diſorders. So I caſt my ſelf upon the Providence of the Lord, hoping that his Bounty from Time to Time would ſupply us with ſuch Relief as was ſufficient for them.

This Manner of Proceeding taught me, (1) That this Way of managing poor Students prov'd more beneficial for them, though it was more expenſive than the former. (2) How fair an Opportunity this might be, to diſcover more and more the Temper and Diſpoſition of each of them, and ſo to keep under ſtricter Awe the whole Tenour of their Converſation. (3) How it might prove a Means to detect any among 'em who perhaps were not under ſuch Neceſſity as they gave out. For theſe would now rather withdraw from ſuch mean Proviſion, and look for more dainty Fare to gratifie their Senſuality.

'Twas the 13*th* of *September*, 1696. when two ſuch Tables for poor Students were ſet up. For Regulation of their Manners at Table

Table, several Orders were compiled, to prevent all Sorts of Disorders and Indecencies.

Out of the Number of these Students the Masters were chosen for the Charity-School, and Care taken that every Thing might be done with mutual Concurrence

XX. The Number of the Classes being now increased, and the Tables for the Students set up, one House would not serve our Turn, and I was compell'd to look out for more Room, and so to hire another House, which was the very next to our Hospital: And in this I lodg'd the Steward, the two Yards being brought into one. Sometime after I bought this House for Three hundred (a) Crowns.

XXI. As the first Beginning for laying a Foundation of this Work, was occasion'd by the Poor that begg'd at the Door, so afterwards an especial Care was constantly taken, not only for this sort of Children, but also for People broken with old Age and Poverty. And as heretofore *Thursday* was fixed for distributing Alms amongst them, so afterwards *Tuesday* was added, wherein they are catechised, and when that is over they receive the Charity.

That sort of Beggars that come from other Parts, and are furnished with Testimonials, if they come in the Forenoon, are ordered to meet in a fixed Place about eleven Aclock; but if they come in the Afternoon, are ordered to appear in the same Place about five (if

(a) Sixty Pounds Sterling.

it be in Summer Time, but when the Days begin to ſhorten, about three or four) where they firſt are inſtructed in the Principles of Piety out of the Scripture: And afterwards are Relieved.

XXII. No leſs Care has been taken for the better Regulation of the Charity-School. At firſt it was divided into two Claſſes. One appointed for poor Boys, and the other for poor Girls. But when theſe came to be overſtocked, new Diſtinctions were contrived, according to the Age and Stature of the Children. So that the whole is now divided into 4 Forms or Claſſes; that is, one for the *Bigger*, and one for the *Leſſer* Boys: And ſo likewiſe for the Girls. Theſe four Claſſes have hitherto been conſtantly maintained, each of them having a particular Maſter aſſigned, with a Room fit for their Purpoſe, and Books neceſſary. So that the whole Crowd of beggarly Children diſperſed all about the Town, and as many as are in no Condition to pay for their Schooling, may freely enjoy here the Benefit of being taught *gratis*

XXIII. Theſe Schools have been likewiſe promoted, which were ſet up at the Requeſt of the Citizens for their Children. And another was ſet up in the Month of *September* 1697, for ſuch of the Citizens Boys as are to be inſtructed in the Fundamental Points of Learning. But in the Year 1699, on the 18th of *May*, this School was united with

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that Class of the poor Children which are taught Languages and Sciences: Whereupon they were divided into three Classes in all, as well to keep them more easily in Order, as to manage them the better, according to the different Degrees of their Proficiency; each of them being governed by distinct Masters, who are to teach them both Latin, Greek and Hebrew, with History, Geography, Geometry, Musick and Botany.

There have in like Manner been School-Masters appointed in other Places for such Children as were either wholly excluded the Benefit of the Publick-Schools, by Reason of the remote Distance of their Parents, or else came but very seldom, and that too at unseasonable Hours.

As for the Maintenance of the Schools for Citizens Children, the Parents contribute something to support them; but that not sufficing for the full Maintenance thereof, I have been necessitated to supply the rest, out of that Stock Divine Providence hitherto hath provided for the Poor and Charity-Schools, that so I might prevent their coming to nothing.

XXIV. It was found necessary to appoint two Masters for the Fatherless Children, one for the Boys, and one for the Girls; and if any amongst the Boys were observed to be of good Natural Parts and quick Apprehension, such were singled out from amongst

the

are the reſt, and provided with particular Ma-
ere-ers, to inſtruct them not only in Writing
s in-id Arithmetick, but alſo in Languages and
Or-ciences, as was mentioned before: And
ord-his Practice has been continued to this pre-
fici-ent Time. The reſt of the Boys, which are
di-o be bred to Handy-craft Trades, are put
oth-n two Ranks, and taught by ſeveral Ma-
ory,ers.

ny XXV. After ſome Time, the Number as
ool-well of the poor Children, as of the Students
uch-creaſing, and the ſmall Houſe which was
the firſt provided for them, proving now too
n o-rait; I was obliged to think of procuring
elſe-ne that was Bigger. But the ſetting up of
ſea-Hoſpitals being yet an uncommon Thing in
his Country, I reſolved to make ſome En-
fo-uiry into the Nature of ſuch as had been
ute-rected in other Parts; and becauſe the Ac-
not-ounts which either in Print or Manuſcript
, I-ame to my Hands about this Affair, did not
ou-tisfie me; I farther reſolved to ſend the a-
rtc-oreſaid *George Henry Newbawer* into *Holland*,
ity-he Seat of good Charity-Schools and Col-
ing-ges of this Nature; who thereupon was
diſpatch'd hence, *June* the 2d in the Year
int-697. And his main Scope was to take an
one-xact Survey of the Hoſpitals there, of their
i-tructure, their Orders, with the Manner of
be-arrying on ſuch Works; and to take par-
en-icular Notice of all ſuch Things, as might
gſt-any
the

any Way be helpful to us in erecting this House of Charity.

XXVI. In the mean Time we did not think we should ly under any pressing Necessity of making too much Haste to effect that our Design, because we had bought for a Sum of (a) 1950 *Crowns* the House called the *Golden Eagle*, lying without the Gate called *Rannisch Gate*, and the Garden thereunto belonging. And this we designed to fit up for the Reception of all our Poor. But we quickly found, that this House being built for an Inn would not afford such Conveniencies as were requisite for an Hospital.

XXVII. Besides this we were also to consider, that others offered to build an Ale-house directly over against the said *Golden Eagle*; and this tending to the no small Disadvantage of the Hospital, I found myself under a Necessity to purchase that Ground too, promising withal to fill up that empty Space with some useful Building. And further lying my self under other tedious and pressing Circumstances, occasioned as well by the House I had bought, as by the several Houses already hired for a pretty large Rent, I was excited more and more to the following Attempt.

XXVIII. As the whole Affair was never Undertaken upon any settled Provision, but

(a) Four Hundred Eighty Seven Pounds.

Singleneſs of Heart and entire Dependence upon God Almighty, ſo I had not as much ow as would ſuffice to erect a ſmall Houſe, uch leſs a Large and Publick Hoſpital. et the Lord by his Infinite Mercy ſupport- d me with ſuch Preſence of Mind, (for hich his Name be praiſed) that I immedi- tely reſolved to lay the Foundation of a ew Building in the Place that was before ought. For this Purpoſe I recalled out of *Holland* the abovementioned *Newbawer*, in he Year 1698, *July* the 5th; the Place being urveyed and adjuſted, they begun to break Ground, which being finiſhed a few Days fter, on the 13th of *July*, the Foundation or an Hoſpital was laid in the Name of God. The Lord had provided ſo much Mo- ney in a Readineſs, as enabled us to procure good Quantity of Timber; but as for the Building it ſelf, I was now to wait upon God, and from Week to Week, to receive t his Hand what he would be graciouſly pleaſed to furniſh me with for carrying on he ſame.

XXIX. When I firſt went about this Work, my Deſign was indeed to ſet up only a Timber-Houſe; and accordingly the Foun- dation was laid ſeveral Foot long ſuitable to the projected Building. But in the mean Time the Maſter-builder uſing ſeveral weigh- ty Arguments, made me change my firſt Re- ſolution, and to declare for a Building of Stone,

Stone, especially after he had conferred bout this Affair with divers other skilful a eminent Men; by whose Approbation I w still more confirmed in this Design.

Another Inducement was, that having bout *Easter* in the same Year, bought for t Benefit of the Poor, a small Farm with adjacent Piece of Ground, there was in t Garden thereof a Rock which would affo such Stones as were fit for raising up a Wa This prov'd no small Advantage for facilita ing the Work now resolved on, especia since some well disposed Persons, who voured the Undertaking, did of their ov Accord offer to cause these Stones to brought to the Place that was marked o for the Building; which was done accor ingly.

Yet all these Motives together had n prevailed with me to that Degree, if t Lord had not (as all along, so now in the particular Circumstances) strengthened a inclined me to venture it *upon his Assistan* and resolutely to conclude what was now be done.

So the Work was begun without any se tled Provision, and the Lord from Time Time seconded the Enterprise with such Blessing, that even the Builders and Wo men cheerfully went about the Business b Reason of their Pay. And it afforded small Satisfaction of Mind to many of ther th

that each Day's Work was begun with Prayer, and *Saturdays* when they got their weekly Pay now and then finiſhed with good Admonitions, Prayers and Thankſgivings for the Aſſiſtance we had that Week received at the Hand of the Lord.

The Building ran up amain, and after ſuch a Rate, that in the Year 1699, by the 13*th* of *July*, that is, within the Space of one Year, they were ready to cover it with the Roof; though the Nature of the Ground required a very Deep and Strong Foundation. And this was the Reaſon that about Harveſt 1698, the Structure was raiſed but a few Feet above the Ground.

By this Forwardneſs of our Work, the Lord actually confuted the Incredulity of that Man, who when the Wall was half done, moſt preſumptuouſly burſt out into this impious Expreſſion: *If this Wall comes to be finiſhed, I'll Hang my ſelf on it.*

About *Eaſter* 1700, the Orphans and the Students begun actually to Dine in the Hoſpital, and ſoon after they got Lodgings in one Part of the Houſe. And laſt *Eaſter* 1701 the reſt of the Houſe was inhabited, which did not a little contribute towards the Accompliſhng the whole Affair.

His Electoral Highneſs, to encourage theſe Endeavours, was pleaſed to furniſh us with One hundred thouſand Bricks, and Thirty thouſand Tiles, which proved very Beneficial

cial in promoting the Building. Which we cannot but mention with humble Thankfulneſs towards his Electoral Highneſs.

XXX. In the Year 1768, *September* the 19*th*, his Electoral Highneſs of *Brandenburg* was further pleaſed to provide the Hoſpital with a Charter, which afterwards by Way of Confirmation he was pleaſed to explain in ſeveral Points.

XXXI. After the Lord had thus provided for the Orphans, and given many happy Demonſtrations of his Fatherly Providence over them, he now further inclined the Heart of an Eminent and well diſpoſed Gentleman, to employ a Part of his Eſtate in making a *Settlement for the Maintenance of ſome poor Widows* and to entruſt me with the Management thereof. Accordingly in the Year 1698 about the Spring, an Houſe was bought in the Street called the *Gomer Street* at *Glaucha*. In the Summer it was inlarged and made fit for the Reception of four Widows, a Maid and a Chaplain; into which one Widow was admitted, *Septemb.* 19*th*, 1698, and ſoon after three more.

XXXII. Now in this Hoſpital for poor Widows, four of 'em are maintained, who beſides the Proviſion of their Lodging, Firing and Candles, have 2 *s.* a Week a piece to maintain themſelves in Diet, and every Year a Shift, a Pair of Shoes, and within the Compa-

of two Years a new Suit of Clothes if they want it.

If they are able to get any thing by their Labour, as by Spining or Needle-work, they may keep it for their own uſe. They have alſo a Garden near the Houſe.

XXXIII. For theſe aged Widows there is not only appointed a Chaplain of good and pious Behaviour, to ſay Prayers with them twice a Day, but alſo a Maid (as was hinted at before) to ſerve 'em, to buy ſuch Things as are neceſſary for them, and to nurſe 'em if they happen to fall Sick. The Phyſician that is appointed over the Hoſpital preſcribes them Medicines, which are provided for 'em out of the Common-Stock.

XXXIV. The real Deſign of this Foundation is not only to maintain theſe poor Widows when broken with Age, but withal to inſtruct 'em how they ought to pray for the Welfare of the City, of the whole Country, of our Sovereign, and the whole Catholick Church.

CHAP. II.

Of the visible and wonderful Providence of God, attending these Endeavours to establish the Hospital and Charity Schools, from their first Rise to this present Time.

IT being almost impossible to have full Insight into the Means, whereby as well the Charity-Schools as the ensuing Building were both begun and carried on, except there be given some Instances of the wounderful Providence of the Lord, whereby he hath remarkably signalized his Care and Assistance in advancing this Affair.

I will here set down a good Number of such Providential Occurrences, as seem the most conspicuous to me.

II. By the foregoing Narrative any one may see, that the Design was not first to provide a settled Fund, and then to go about the Work. But on the contrary, that which the Lord bestowed on us as the Means of a present Support, was readily and without delay employed, though it made up but a few Crowns, and our Care for a future Supply was faithfully committed to the Lord. Likewise, that not only the Charity-Schools were thus begun, but the actual Entertaining and Maintaining of the Orphans and of the poor

Stu-

Students, nay the Building of the Houſe it ſelf, was in the ſame way begun, and carried on. From whence any underſtanding Man may eaſily gather, that the Management of this Buſineſs muſt have been now and then attended with many extraordinary Circumſtances; it being not carried on, by the uſual manner of Money received and laid out. Which ſhall now be exemplified by the following Inſtances.

III. Before *Eaſter* 1696, I found the Proviſion for the Poor very low, and ſo far exhauſted, that I did not know where to get any thing towards defraying the Charges of the enſuing Week; (which happened before I had been uſed to ſuch awakening Trials:) But God was pleaſed to relieve our Want in a very ſeaſonable Hour, and by an unexpected Help. He inclined the Heart of a Perſon, (who it was, where reſiding, or of what Sex, the Lord knoweth) to pay down One thouſand Crowns for the Relief of the Poor: And this Sum was delivered to me in ſuch a Time, when our Proviſion was brought even to the laſt Crumb. The Lord, whoſe Work this was, be praiſed for ever, and reward this Benefactor with his Bleſſings a *Thouſand fold*.

IV. At another Time all Proviſion was gone, when the Steward declared there was a Neceſſity of buying ſome Cattle to furniſh the Table, and of Providing 20 or 30 Buſhels of Flower, to be laid up, beſides other

Neceſſaries, as Wood, Wool, *&c.* if we would manage our Buſineſs to the beſt Advantage. Theſe Neceſſities being offer'd up unto God as the true Father of all Fatherleſs ones, an Opportunity was preſented to diſcover our Straits to a Perſon who was then with us, and who in all Likelihood would readily have ſupply'd our Want to the utmoſt of his Power. But I thought it more convenient to give God the Glory, and not to ſtir from before his Door; he himſelf being able to aſſiſt us in ſuch a Way, as both his Providence might be thereby rendered the more conſpicuous, and his Name more cheerfully extolled. And another Reaſon why I was ſhy of adventuring upon this Perſon, was becauſe the ſame had already ſhewn ſome Tokens of his charitable Inclination towards our Poor.

In the midſt of theſe preſſing Circumſtances I found one Comfort, which was a Preſence of Mind in Prayer, joined with a confident Dependence upon that Lord *who heareth the very Cry of the young Ravens.* When Prayer was over, and I was juſt ſitting down at the Table, I heard Some-body knock at the Door; which, when I open'd, there was an Acquaintance of mine holding in his Hand a Letter, and a Parcel of Money wrapt up, which he preſented to me. I found therein Fifty Crowns being ſent a great Way, and this Gift was ſoon followed by Twenty Crowns more. This prov'd a ſeaſonable Relief, and ſuitable Sup-

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ply to our then low Condition, and a Proof, that the Lord had heard even before we cried unto him; whereby his Name was not a little magnified.

V. In the Year 1698, in the Month of *October*, I ſent a (a) *Ducat* to a very poor Woman living out of this Town, who through many Trials and Afflictions, had obtain'd an Entrance into a real Senſe of Religion. This Woman writ me Word, *That the Ducat I ſent her came juſt at the Time when ſhe extreamly wanted ſuch an Help; and that ſhe had thereupon immediately prayed to God to reward our Poor with a great many more Ducats.* Soon after this, a well-meaning Perſon offer'd me one ſingle Ducat and Twelve double Ducats: And one the ſame Day, a Friend alſo out of *Swedland* ſent two Ducats; which ſoon were followed by five and twenty others ſent by the Poſt in a Letter, from an unknown Hand, the Perſon ſending them not thinking fit to expreſs his [or her] Name, and by Twenty more which were preſented to our Poor by an eminent Patron.

About the ſame Time Prince *Lewis* of *Virtenbergh* died an *Eiſenach*, and I received an Intimation that he had bequeathed a Sum of Money to the Hoſpital. It happened to be (b) Five Hundred Ducats in Gold put up in a little Bag with this Direction; *For the*

(a) Nine Shillings and Sixpence. (b) 268 Pound, 15 s.

Hospital at Hall. These 500 Ducats were afterwards delivered to me, according to the Design of the Testator, and truly at such a Time when there was great Occasion for them to carry on the Building. Now when I saw this Heap of Ducats, I remembered the Prayer of that pious Woman who *entreated the Lord to reward our Poor again with many Ducats.*

VI. In the Year 1699, about *February*, I found my self under great Straits, and indeed it was an Hour of Probation. All our Provision being spent, and the daily Necessity of the Poor calling for large Supplies, I closely adhered in my Mind to that Saying *Seek first the Kingdom of God and his Righteousness, and all these Things shall be added unto you*; avoiding temporal Cares, and turning the whole Bent of my Soul, upon a close Union with God: And when I was now laying out the last of the Money, I said in my Thoughts; *Domine respice ad indigentiam meam*; *Lord look upon my Necessity.* Then going out of my Chamber in order to repair to the College, where I was to attend my publick Lecture, I unexpectly found a Student in my House, that waited for my coming out, and presented me the Sum of seventy Crowns, that was sent by some Friends, to support the Necessity of the Hospital, from a Place above two hundred *English* Miles distant.

Now

Now this, though it would hardly hold out half a Week by Reaſon of the great Expences I was then obliged to defray, yet the Lord ſoon after ſent us in a freſh Supply, and within the Space of a few Weeks, carried me ſo through theſe Trials, that neither the Frame of my Mind was diſcompoſed within, nor our Want diſcovered by any Token without.

VII. Soon after this, there was Want again in every Corner. The Steward brought his Book and deſired me to defray the weekly Charges. My Recourſe was to God through Faith. The Expences were neceſſary, and I ſaw not the leaſt Proviſion, nor any Way to procure it. This made me reſolve to retire into my Cloſet, and to beg the Lord's Aſſiſtance in ſo preſſing a Neceſſity; but I deſign'd firſt to finiſh the Task I then was about, being employ'd in dictating ſomething.

Having done with this, and preparing now for Prayer, I received a Letter from a Merchant, intimating that he was ordered to pay a Thouſand Crowns to me for the Relief of the Hoſpital. This put me in Mind of that Saying of the Prophet, Iſa. lxv. 24. *It ſhall come to paſs, that before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear.* Nevertheleſs I entered into my Cloſet, but inſtead of begging and praying as I had deſign'd, I praiſed and extolled the Name of the Lord, and hope that others, who per-

haps may come to read this, will do the like with me. And thus the Providence of God would actually teach me, not to put too great a Confidence in a visible Stock or present Support of Men.

VIII. In the Year 1699, *March* the 21st, I received a Letter by the Post, wherein were inclosed four (a) *Ducats* with this Inscription.

This to the Poor is freely sent
For Health, which God to me has lent.

It came to my Hands in a Time of Trial, and when I was in great Want of Money.

IX. About *Michaelmas* 1699, I was in great Want again. In a very fair and pleasant Day I took a Walk, and viewing the most glorious and magnificent Fabrick of the Heavens, I found my self remarkably strengthned in Faith, which indeed I do not ascribe to any Disposition of my own, but entirely attribute it to the gracious Operations of the Spirit of God in my Soul. Hereupon were suggested to my Mind, these and the like Thoughts: *How excellent a Thing it is for any one, being deprived of all outward Helps, and having nothing to depend on, but having the Knowledge of the Living God the Creator of Heaven and Earth, and putting his Trust in him, to rest satisfied in the Extremity of Poverty.*

Now

(a) Two Pounds Three Shillings.

Now though I well knew that the very ame Day I wanted Money, yet I found my elf not caſt down, and juſt as I came home, he Steward came for Money to pay the Workmen (it being *Saturday*) employ'd in he Building of the Hoſpital. And according- y addreſſing himſelf to me, he ſaid, *Is there ny Money brought in?* To which I anſwered, *No, but I believe in God.* Scarce was the Word out of my Mouth, when I was told a tudent deſired to ſpeak with me, who then rought Thirty Crowns from a Perſon whoſe Name he would not diſcover. So I went ack into the Room, and asked the other, *low much he wanted at preſent?* He ſaid 30 *rowns*; I replied, *Here they are*; *but do you ant any more?* No, ſays he. This confirm'd s both in our Reliance upon the Lord, be- auſe we plainly diſcern'd the wonderful and of God, who in that very Moment that e were in Neceſſity, did ſupply us, and ven with the *very Sum* we then wanted.

X. Not long after, we were likewiſe re- uc'd to great Straits, when it happen'd that our hundred Crowns were ſent me by the oſt, accompanied with a Letter from a ell-meaning Student, intimating that this um had been deliver'd to him to relieve our oſpital. I cannot expreſs how effectual this as to renew my Dependence upon the ord, and how viſibly it convinc'd me, that e Hour of Trial is only appointed by the Lord,

Lord, for the ſtrengthning of our Faith. The Lord graciouſly remember this Benefactor!

XI. Another Time all our Proviſion was ſpent. Then it fell out that in addreſſing myſelf to the Lord, I found my ſelf deeply affected with the fourth Petition of the Lord's Prayer, *Give us this Day our daily Bread*, and my Thoughts were fix'd in a more eſpecial Manner upon the Words *this Day*, becauſe on the very ſame Day we had great Occaſion for it. While I was yet praying, a Friend of mine came before my Door in a Coach, and brought the Sum of Four hundred Crowns. Then I perceived the Reaſon why I more eminently had found ſuch a ſweet Savour in that Expreſſion *this Day*, and praiſed the Lord in whoſe Diſpoſal are all Things.

XII. In the Year 1700, I was ſick about ſeven or eight Weeks before *Eaſter*. On *Eaſter Tueſday*, which was the firſt Time I went abroad, having beſought the Lord that he would be pleaſed to bleſs my going out and coming in, it happen'd that as I was going out, a conſolatory Letter was deliver'd to me, and when I came home another, in which was incloſed a Bill of *One hundred Crowns* for the Relief of the Hoſpital, together with an Admonition, encouraging me in a particular Manner cheerfully to go on in the Work happily begun. This Letter came from

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Proteſtant Merchant living in a Place about Five hundred Miles diſtant from hence. The Lord remember this Benefactor.

XIII. Another Time a well-diſpoſed Perſon of Quality of the Femal-Sex was preſent, and ſaw to how great Want we were juſt then reduc'd. This ſtruck the deeper into her Mind, becauſe ſhe had been wont to aſſiſt our Poor, as far as ſhe could, but was not able, neither then, nor at any other Time to relieve our Want with any conſiderable Gift. On the ſame Day this Perſon happened to diſcourſe with another Lady who was but juſt come to Town, and this latter mentioning that ſhe had brought along with her *a little Mite for the Hoſpital*, viz. *fifty Crowns* the firſt could not forbear weeping, her Joy was ſo great, as knowing on one Hand the utmoſt Straits we were then in, and ſeeing on the other the preſent and viſible Supply coming to our Relief on the very ſame Day.

XIV. At another Time, when all was ſpent, and I knew not whence to fetch any Thing, it ſo fell out, that a Proteſtant Merchant, almoſt 750 *Engliſh* Miles off, ſent the Sum of Five and Twenty Crowns, and deſir'd me not to take it ill, if he put me to the Trouble of diſperſing it amongſt the Poor.

In the ſame Manner a certain Counteſs hath ſupplied me twice with Twenty five Crowns, when our Proviſion was reduc'd to the low-

eſt

eſt Degree. I am ſure it has often happen'd that we have been relieved, when our Proviſion has been juſt ſpent, though no Mortal acquainted our Benefactors with the Neceſſity under which we labour'd, nor how ſeaſonable it was for them to relieve us at that Inſtant.

XV. Another Time we were brought into a very low Condition, when the Lord ſtirred up the Heart of a Farmer to give me as much as he could hold in his Hand, being about Five Crowns in ſmall Coin.

XVI. It often has happen'd, that when Strangers have been with me, and I have given them ſome Account of the wonderful Providence of God; for the Confirmation of their Faith, even in their very Preſence ſomething or another has been ſent for the Poor; an Example or two whereof I ſhall here ſubjoin.

Whilſt a certain well diſpoſed Perſon, who beſtowed Twenty Crowns upon the Poor, was yet talking with me, a Lad came in, who brought Twenty Crowns in ready Money, with a Letter promiſing the yearly Continuance thereof, if the Lord would be pleaſed to preſerve Life and Health. The Lad would not tell the Name of the Perſon that ſent him, being ſtrictly charg'd to the contrary, and deſired only a Receipt. The Perſon whom I at firſt mention'd, being undoubtedly mov'd by ſo viſible a Proof of God's Providence, ſent immediately Fifty Crowns more. The

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Promiſe given in Writing by the other Perſon, hath hitherto faithfully been perform'd.

XVII. Another Perſon being in my Company, and to whom I was declaring ſome remarkable Paſſages of God's Providence; whilſt we were yet talking together, there was brought in three Sacks filled with Linnen, Leather for Breeches, and other Stuff of that Nature, to cloath the Children, being ſent by a Gentlewoman. The ſaid Perſon, who was then with me, was not a little ſtrengthen'd in Faith by ſo remarkable an inſtance.

XVIII. In the ſame Manner I ſpake once to another well meaning Friend, recounting to him ſome evident Demonſtrations of the admirable Providence of the Lord, upon which he could not forbear weeping; and whilſt we were diſcourſing together, I received a Letter with a Bill of Five hundred Crowns, being then juſt reduc'd to ſuch Circumſtances, that humanly ſpeaking I ſaw not the leaſt Support, nor any Way to obtain a Supply.

XIX. Another Time I fell into the deepeſt Poverty, and (what was more) I was urged by the Importunity of moſt that were about me, calling for a Supply to their preſſing Neceſſity. But having caſt my Eye upon the Lord, I anſwered them plainly thus: *Now ye come all to ſeek Money of me, but I know of another Benefactor to go to:* (mean-

(meaning the Lord.) The Word was scarc
out of my Mouth when a Friend of mine
who was then just come off a Journey, stol
privately (a) Fourteen Ducats into m
Hands, which prov'd a fresh Instance of th
endearing Providence of the Lord.

XX. So it has often happened, that som
Persons having only heard or read some Ac
count either of the good Design of the Un
dertaking, or of the wonderful Ways b
which the Lord supported us, have presen
ly found themselves inclin'd to cast somethin
into our Treasury, to facilitate the Affai
For instance, a certain Nobleman hearin
some Passages of God's Providence over th
Work, freely offered to pay down yearl
the Sum of Twenty Crowns, and he has bee
as good as his Word. A certain Merchan
also being once desired to exchange som
Ducats presented to the Poor, and being a
quainted withal that they did belong to th
poor Orphans, he not only exchanged then
but made an Addition of Twenty Crow
more of his own.

XXI. Likewise it fell out another Time th
I stood in Need of a great Sum of Mone
insomuch that an Hundred Crowns wou
not have serv'd my Turn, and yet I saw n
the least Appearance how I might be su
plied with an Hundred Groats. The Stewa
can

(a) Seven Pounds Ten Shillings and Sixpence.

me in and ſet forth the Want we were in. bid him to come again after Dinner, and I ſolved to put up my Prayers to the Lord r his Aſſiſtance. When he came again after inner I was ſtill in the ſame Want, and ſo ppointed him again to come in the Evening. the mean time a ſincere Friend of mine me to ſee me, and with him I join'd in rayers, and found my ſelf much mov'd to raiſe and magnify the Lord for all his adirable Dealings towards Mankind, even om the Beginning of the World; and the oſt remarkable Inſtances came readily to y Remembrance whilſt I was praying. I as ſo elevated in praiſing and magnifying od, that I inſiſted only on that Exerciſe of y preſent Devotion, and found no Inclinaon to put up many anxious Petitions to be elivered out of the preſent Neceſſity. At ngth my Friend taking his leave, I accomnied him to the Door, where I found the eward waiting on one Side for the Money wanted, and on the other Side another erſon who brought an Hundred and Fifty rowns ſealed up in a Bag, for the Support the Hoſpital.

What more illuſtrious Proof could I ex- of God's holy and wonderful Province, who graciouſly accepteth the Prayer the Poor, and comforteth thoſe that are t down, when they put their Truſt in him; d who is ſtill the ſame gracious Lord as in

the

the Times of Old, when he rendered himself Glorious by his Dealings with the Fathers the signal Examples of whose Faith are recommended to our Imitation.

XXII. At another Time Thirty Crowns were requir'd to pay off the Workmen; at which Time some Friends of mine were with me, one of whom had promised Ten Crowns and another Four, for the Support of the Poor, but neither of them had actually paid them in, which otherwise might have been very helpful for the defraying some Charges. So I was oblig'd at the present to dismiss the Overseer of the Building, who came to fetch the Money, with this Comfort: *The Lord who is faithful will take Care for us.* Away he went and found the Workmen before the Hospital waiting for their Pay; but by the Way he unexpectedly met with one of his Acquaintance, to whom he unbosom'd himself, and discovered the pressing Circumstances he was then in, who thereupon readily lent him Fourteen Crowns: And so he went to Pay, at least some Part of the Money due to the Workmen: But before he had done I received above Thirty Crowns from another Place, whereupon I immediately sent away the aforesaid Thirty Crowns for the Workmen, and the rest was spent in providing Necessaries for the Poor. And this proved a fresh visible Instance of Divine Providence.

XXIII. A

XXIII. At the End of the following Week, we were reduc'd to the like Straits, and I was called upon for Money to Recruit our Proviſion, according to Cuſtom, on *Friday*, and to pay the Workmen on *Saturday*, but there was not a Farthing for either of theſe Uſes. So I ſaid, *'twas now Time again to rejoice, for the Lord would undoubtedly give us another Inſtance of his Providence.* I diſpatch'd the Steward with that ſaying of *Samuel* Ebnar Tabah, *Hitherto hath the Lord helped us*, 1. Sam. vii. 12. For this Expreſſion is as it were turn'd into a moſt comfortable Proverb amongſt us, and Experience hath been the moſt uſeful Comment upon it. Betimes next Morning fifty Crowns were ſent in, by Means whereof the Lord graciouſly carried us through the Difficulties of that Week.

XXIV. Another Time being reduced to the loweſt Ebb, and the Burden of unavoidable Expences lying upon the Steward, he found himſelf oppreſs'd with Care and Concern how to extricate himſelf. Whereupon he got together as much as he could to diſcharge the Debts, and amongſt the reſt he ſold a Silver Spoon that had been preſented to the Hoſpital. But all this would not ſerve the turn. In this Extremity an hundred Crowns were deliver'd to me for the Poor; and being thus provided, I ſent preſently 60 of them to the Steward, and the Remainder was laid out for other Purpoſes. A few Hours after I

had received the abovementioned Sum, there came, a Letter of Advice importing that *Thirteen Tuns and an half of Herrings* were in the way towards us, which ſome charitable Friends had purchaſed for the Relief of our Poor, as the Year before we had three Tuns beſtow'd on us. How effectual this was to raiſe the languiſhing Faith of the Steward, and to refreſh his Mind after ſo many Toils and Cares, may I think be eaſily conjectured. He ſaid indeed, *Now I will rejoice even in time of Want, in hopes of ſeeing ſome Diſcovery of the admirable Providence of God, which had been hitherto, as he ſaid, beyond his Strength.* He added likewiſe, that no oppreſſing Care had ever ſince ſeized upon his Mind in the midſt of Want and Diſtreſs, but had rather rejoyc'd and kept up his Spirit whilſt he reaſoned thus with himſelf: *Now will I patiently wait for the wonderful Help of the Lord, and ſee by what Way or Means he will be pleaſed to relieve our Neceſſities.*

XXV. A little while after we had another Hour of Probation, but the Lord was pleaſed to ſupply us then likewiſe with fifty Crowns which was an help not in the leaſt foreſeen and at the ſame time I was acquainted that 28 *Cumin Cheeſes* were forthwith to be ſent from *Leyden* in *Holland*.

XXVI. Now and then it hath happen'd that ſome Strangers coming in to ſee the Hoſpital, have put half a Crown, or one or more

Ducats

Ducats in the Box for the Poor, just when we were under great Difficulties; they themselves not knowing what a seasonable Relief it was to us.

XXVII. Another Time I was called upon, early in the Morning, for some Money to defray the Charges of that Day. I had then but six Crowns, left which I readily deliver'd. The Steward taking it into his hand told it and said: *If it was multiply'd by six, which would make up the Sum of six and Thirty, it would but serve turn.* I comforted him with our manifold Experience of the Divine Benediction we hitherto had enjoy'd, and it happen'd that the same God *multiplied* it on that very Day just to the Sum of Thirty Six Crowns which was wanting; and this prov'd no small Encouragement to our Dependence upon God. Soon after it was follow'd by (a) *Five and twenty Ducats* more to bear the Charges of the next Day.

XXVIII. Another Time being taken up with some other Affairs, I quite forgot the Want we then did lie under. Having thus composed my Mind to a quiet Frame, that I might the better dispatch my Business, I received a Letter with a Piece of Gold of Eighteen Crowns Value, whereby both our Want was reliev'd, and I my self kept free from any Disturbance in my other Affairs. I remembred then the Saying of the Lord: *All these Things shall be added unto you.*

XXIX. Upon another Time when all Proviſion was ſpent, one of my Fellow-labourers, in the Evening-Conference mentioned the preſent Want, which proved a Matter of Comfort, and preſented to us an Occaſion to ſtrengthen our Faith, by Means of a grateful Remembrance of all the Benefits we had before received at the Hand of God, and to rejoice in that particular Privilege which he hath left upon ſacred Record, *viz. That we need not to be careful for any Thing, or diſturb ourſelves with perplexing Thoughts, but commit all Things to the gracious Conduct of Divine Providence.* The Reſult of this Conſideration, was an hearty Senſe of the eminent Advantage enjoyed by them that truſt in God, whoſe Rejoycing in midſt of Poverty, is much more deſirable, than the tormenting Thoughtfulneſs of thoſe, whoſe Heart is continually oppreſſed with the uneaſy Cares of this World, attended with fearful Doubts and wavering Hopes. Hereupon we put up our Petitions, unanimouſly extolling the Name of the Lord for his infinite Goodneſs and Mercy, and reſign'd our preſent State to his Fatherly Protection. That very Hour the Lord was pleaſed to incline the Heart of a great Man, who hitherto had favoured our Endeavours, to relieve our Want the next Morning, giving a particular Charge to ſome of his Attendants to remember him of it. Accordingly the next Day he ſent Three hundred Crowns. Upon which Occaſion I think

think fit to take notice, that a particular Juncture of Circumſtances, working both from within and without, was obſervable in this Affair, which render'd the Providence of God more conſpicuous at this Time.

XXX. Once I remember when all was ſpent, it happen'd, that a Piece of Gold, worth ten Ducats, was delivered to me, for a certain godly Miniſter then reduced to the utmoſt Want and Poverty, and being abſent I was to ſend it to him. This made a joyful Diverſion to my Mind, and made me forget the Want we were then in at home. But ſoon after the Lord remembred alſo our Poor; for a *Gold Chain*, weighing about four Ounces and a half, was ſent from abroad, and prov'd an unexpected Help in our preſent Want.

XXXI. I muſt needs here mention, that the Providence of God in the whole Undertaking hath been the more illuſtriouſly viſible, in regard of a Train of many particular Circumſtances, and eſpecially his inclining all Manner of People, to a hearty Concurrence in ſupporting the Work after it was once begun; nay even ſuch, from whom, being themſelves under ſtreight Circumſtances, no ſuch Thing was expected. To ſuch charitable Perſons we may apply St. *Paul*'s Expreſſion, 2 *Cor.* viii. 1, 5. wherein he commendeth the Charitable Inclinations of the *Macedonians*, *That in a great Trial of Affliction, the Abundance of their Joy, and their deep Poverty, abounded*

unto the Riches of their Liberality. For to their Power, yea and beyond their Power, they were willing of themſelves.

Some who were not able to contribute towards our Support with ready Money, endeavour'd to ſupply that Defect by other Acts of Charity. Country People have cauſed Peuther Cups to be made at their own Charge, and convey'd to us for the Uſe of the Hoſpital; and ſeveral Peutherers have done the like. Others have bought Peuther Diſhes and Plates; others Veſſels of Copper for the ſame End. Several Country-Women have readily beſtow'd ſome Flax and Thread; others have willingly made it into Linnen, and others imploy'd themſelves to make Shirts of it for the Uſe of the Poor. Others have bought Hats for the Boys, and ſent Skins to make 'em Breeches. Others have ſent Caps for the Girls, and other Things of that Nature to cloath 'em withall.

Now and then it has fall'n out, that Well-wiſhers to the Hoſpital have dreſſed ſome Children from Head to Foot. About Chriſtmaſs, and New-years Tide, and eſpecially at the Time of publick Examination, ſome have made Proviſion for entertaining the Children with a better Dinner than ordinary.

The ſame Thing has happen'd in reſpect of Diet. For ſome well diſpoſed Perſons, after reaping, would ſend in ſome of their Corn, Peaſe and the like, for the Poor. Others would

ſend

ſend Meat, Fiſh, Cheeſe and other Supplies.

Again, others who had by Legacy got a Parcel of Books, inſtead of ſelling the ſame, have made 'em over to the Hoſpital, which prov'd the Foundation of erecting a Library for the Uſe of our poor Students imploy'd in the Hoſpital.

Others have beſtowed Part of the Money which was left 'em by their deceaſed Friends. A well-meaning Friend has beſtowed Part of a Silver Mine upon us near *Kehrbach*, call'd the *New Bleſſing of God*, and regiſtred it for the Hoſpital at *Glaucha* without *Hall*; and he himſelf has undertaken the Management of it, till it may advance ſome Profit to the Poor. Others have ſent ſome of their Beer when they have brewed, or ſome Money if they had good Succeſs therein. Others have provided ſome Salt for the Hoſpital; others have preſented it with Feather-Beds; others with Sheets, Table Cloth, *&c.*

Several Merchants have ſent whole Pieces, or ſome Remnants of Cloth, and of Stuff, as a Help towards covering the Bodies of the Poor. Many have thought their rich Dreſs and Apparrel, which ſerv'd 'em heretofore to make a Figure in the World, better beſtow'd when laid out to cloath the Poor. Some would turn whole Suits of Finery into Money, ſell their Silver and Gold Laces, and cloath the Poor therewith. Some have ſent hither,

and others have sold Silver Spoons, Silver Buttons, Silver Cups, Gold Rings set with Stones, Golden Bracelets, Necklaces of Gold, to support the Poor withal. And such Things have commonly fall'n out when great Want and Necessity have excited us to pray for Relief.

XXXII. What has been said hitherto, may give to the Reader a pretty good Apprehension, under what Circumstances both the Education of the Poor, and the Erecting of the Hospital, has been begun and carried on.

In the Month of *September* 1698, His Electoral Highness of *Brandenburgh*, was graciously pleased to confer upon the Hospital several Privileges, which made some People think, that the whole Concern has been ever since endow'd with a fixed Maintenance, and that the Undertakers, after so many boisterous Agitations, are happily arriv'd to Shore.

But to lay open the Matter as it is, I must needs say, that the Hand of God in obtaining these Privileges was so fully discovered to me, that many presumptuous Censures that have been passed upon me, have not in the least disturbed me. I am sensible of the Benefits that have been derived from thence to the Poor, and shall ever keep a thankful Remembrance thereof both towards God and towards Men.

But to rectify the Judgments of such as have been mistaken in this Affair, they ought to be acquainted, that the aforesaid Privileges never

ever had such an extensive Influence upon he Work, as to set it altogether upon another Foot; nor have they been immediately endered effectual. For some of them have not been as yet practicable; and others have required greater Expences, as the setting up of he Apothecaries and Bookſellers Shops.

The chief Branch of these Privileges, seemed to be the Collection, which his Electoral Highness allowed throughout the whole Extent of his Dominions and Provinces. Now though I do not undervalue such a Benefit, it being of that Nature, that not the least Constraint is used upon any Body, but every one is at Liberty to give what he pleaseth towards the Relief of the Poor) yet I could not light presently on such Persons as were qualified for gathering in this Collection; and tho' at last I pitched on some who seem'd to be fit for this Business, yet it has hitherto met with such Obstructions, that besides in *Berlin* it has been yet begun but in three Provinces. From whence an impartial Judge may easily infer, that such a Collection may give some Ease to the Undertaking, but can never prove a sufficient Stock for he Maintenance of about two hundred Persons, who are to be provided for.

In the mean Time, there has been spent more within half a Year, than the whole Collection amounted to; and to do right to he Matter, what has been rais'd this Way, only

only proved ſome Help for defraying Part of the Charges of maintaining Cloathing, and teaching the Poor.

In ſhort, foraſmuch as no ſmall Time will be required, before, on one Side, the unjuſt Odium, the Undertaking upon this Account is charg'd with, is awarded, and on the other the imparted Privileges come to be put in Practice; they are like to prove more Beneficial to the enſuing Age, than I find them at preſent. And this, I muſt confeſs, was the main Scope I had in View, when I petitioned His Electoral Highneſs for the Grant of them. Not to mention now, that ſince the Time theſe Privileges have been granted, the whole Affair has been not a little enlarged by which Means it hath become more chargeable. All which ſhews the Miſtake of thoſe who by groundleſs Reports have been inclin'd to believe, that Faith and Dependence upon the Lord was not now longer exerciſed in this Buſineſs, as it was at firſt, but that the ſecular Power, with a fixed Allowance of Proviſions did now bear the Sway. This miſtaken Report has miſled many into Slanders and uncharitable Cenſures; and others have attempted to force into the Hoſpital all Manner of poor People, upon the falſe Suppoſal of rich Endowments, without having made the leaſt Enquiry, whether the Hoſpital was in a Condition to relieve them or no?

Other

Others have put so large a Construction pon the Privileges, that by their Report, eople in very distant Places have been pre-il'd with to believe that 12000 Crowns ere allow'd *per annum* for the Maintenance the Hospital. And this has farther in-in'd many needy Persons to come a great ay off, supposing to find here a present elief both as for Food and Raiment, and to onder when the Event did not answer their istaken Expectation.

And this I hope may sufficiently inform a-impartial Reader, that as the Work hath een begun in Faith and Reliance upon God, d not in any Trust upon a set Stock of rovisions; so it is still carried on in the same ay, and under the like Difficulties; not-ithstanding the small Supplies coming in ow and then; having as yet no other Foun-ation than it has stood upon ever from the eginning.

XXXIII. Another Branch of signal Provi-ence over us, hath been manifested in such fell sick. In the very Beginning of our ndeavours the Lord inclin'd the Heart of ne of the chief Apothecaries and Chymists at *eipsick*, to dispose *gratis* of so much Physick there was necessary for our diseased; and is he freely continued till His Electoral ighness of *Brandenburgh* was graciously leased to permit the keeping an Apotheca-es-shop for the Hospital, whereby we have been

been enabled to make a Shift, without bein
any further chargeable to that worthy Bene
factor, who, out of his great Charity, bo
no ſmall Part of the Burden, which uſuall
adheres to an Undertaking of this Nature.

XXXIV. Another Benefit which the Lo
provided for us, was, that he inclin'd an em
nent Phyſician of this Univerſity, to take u
on him the principal Care of ſuch as fell ſic
in the Hoſpital, and to lend an helping Ha
to the Phyſician who was particularly appoi
ed to manage that Affair. And this he read
ly underwent without the leaſt Requital;
that we are not able to make a ſufficient R
turn of Thanks for ſo ſignal an Act of Ch
rity.

XXXV. In the Year 1699, when a malign
Fever was raging in theſe Parts, it carri
off a great many People, and the Hoſpit
loſt on one Hand ſuch Men as made it the
Buſineſs to promote its Intereſt, and on t
other ſuch Children as prov'd the moſt hop
ful of the whole Number. It carried off, lik
wiſe, ſeveral of the School-maſters, that we
beſt qualified for managing the Youth, a
it grew to that Violence, that there was
moſt a general Complaint that the uſual M
thods of Phyſick became of no Uſe in th
ſorrowful Juncture of Time.

Now theſe deplorable Accidents, cauſe
both *Sorrow* and *Compaſſion* on our Side. *So
row*, becauſe frequent Changes in ſuch C
leg

ges are attended with many unavoidable
ſorders. *Compaſſion*, becauſe Men were cut
f in the very Flower of their Age, who by
eaſon of their excellent Endowments, ſeem'd
ry fit to ſerve the Publick.

XXXVI. The beſt Remedies being thus
ffled by the furious Inſults of this Diſtem-
r, there was now no other Way left to bear
f theſe ſenſible Trials, but to make an hum-
e Application to him, who hitherto had
ven us ſo many Proofs of the Light of his
ountenance, and of his Fatherly Care over
. So we united in Prayers, and committed
his gracious Providence our Sick, who now
em'd to be expoſed without any Shelter, to
e mercileſs Stroaks of Death; being mindful
at when the Lord ſmites a Land with a
ague, he likewiſe out of a tender Compaſ-
on commandeth his Bleſſings to go forth, and
ſupport his Creatures under their Burden.
his then made us hope the Lord would
ake us Partakers of his Bleſſing, both that
e Work once begun, might go on, and
ot ſo many Youth be ſwept away in the
rime of their blooming Years, and before
ey had imployed in this World that Talent,
herewith he had intruſted them.

XXXVII. Within a Month after, God was
eaſed to ſtir up the Heart of an eminent
atron, who knew nothing of that Diſtreſs
e here labour'd under, to communicate to
s a ſpecifick Medicine againſt the ſaid Fever,

pre-

preſenting a Receipt of the Compoſitio thereof to the Hoſpital, and this he ſent v ry ſeaſonably, juſt when ſeveral Perſons co cerned in the Management of the Hoſpit lay deſperately ill, who within a few Da were happily reſtor'd by the Uſe of th Medicine.

Since that Time, Thanks be to God! n one Soul has been carried off by this viole Fever, if the Patient was but in a Conditi to take this Medicine. This Bleſſing, whi the Lord thus beſtow'd upon us, has be enjoy'd by many others without the Hoſpit both in this Town and in other Places; a to make this Benefit the more general, Paper has been printed on Purpoſe, with Account of the ſeveral Effects of the ſaid M dicine, and Directions how to uſe it.

It was ſoon obſerved, that many ſcrupl to take this Kind of Phyſick, mov'd by a ce tain Maxim of the Phyſicians, diſcouragi the Uſe thereof. Whereupon Providence ordered it, that Dr. *Hoffman*, an eminent Pr feſſor of Phyſick in this Univerſity, in a D putation entitled, *De diarrhœa in Febribus m lignis aliiſq; morbis acutis ſalutari*, has n only made an exact Inquiry into the Sent ments of Phyſicians in this Affair, but al inforc'd the contrary by many weighty A guments, drawn both from the Writings the moſt approved Practitioners, and fro modern Experience; and § 13. he mentio

t large the aforesaid Medicine, and the Use hereof.

And thus the Lord hath also made good n this Point, what the Apostle hath left upn Record: *He is able to do exceeding abuntly above all we ask or think.* He hath ot only put an End to the Difficulties which articularly attended the aforesaid Disease, ut hath furnish'd us also with several oher good Medicines in very desperate Cases.

XXXVIII. 'Twas, and is like still to prove, great Advantage to us, that the Lord, by most remarkable Providence, excited cerain Persons here and there, to such a tener and charitable Disposition towards the oor, that they made it, as it were, their wn Business to Support it, by the most enearing Marks of their Concurrence. And hese I may deservedly call the Fathers and Mothers of our Poor.

I do here not only mean those substantial ersons, who generously laid out Part of heir Wealth to relieve the Poor, whereof he foregoing Account has inform'd the eader; but also even such as, by Reason of he Smallness of their Estate, were unable to ive any Thing considerable themselves, yet ave left visible Tokens of a most tender Afection towards the Poor, which they did ither by the Means of good Advice, or hear- y Intercession with others; nay, by their own

own unwearied Diligence, and more espe-
cially by their fervent Prayers to God.

I must needs confess, that I have some-
times greatly admired the earnest Care, with
which the Lord hath inclin'd some to take a
particular Survey of the Need of the Poor,
and to support them accordingly. So that I
often have remembred St. *Paul*'s Saying in
such Circumstances: *But thanks be to God,
which put the same earnest Care into the Heart
of Titus for you*, 1 Cor. viii. 16. Truly this
afforded us no small Occasion to praise the
Name of God.

I know there is no need of making parti-
cular Mention of such Persons, as the Lord
has been pleased to inspire with so tender a
Sense towards our Poor. True Charity keep-
eth always within the Bounds of Humility,
and doth not in the least affect any Applause
of Men. This then restraineth me from in-
serting here such Instances, especially since I
know how apt the World is to pass the worst
Construction upon such Actions. But not-
withstanding this, I cannot forbear to take
Notice in this Place, of one particular In-
stance the Lord hath bestowed upon us, and
this not out of Flattery or other sinister End,
but out of an hearty Thankfulness toward
a Person, who did not receive the least Re-
quital besides our Prayers as long as she liv-
ed.

The

This was the Lady *Maria Sophia* (*Pudewell*) *Marſhal*, whom God, about the latter End of the paſt Year, and in the 57th Year of her Age, hath called to himſelf. As ſoon as the firſt Step was made towards the erecting of an Hoſpital, her Heart was poſſeſſed with ſuch a tender Senſe of Love and Kindneſs, that ſhe did look upon the Affair as a Buſineſs of her own, particularly committed to her Truſt, and accordingly ſhe took a motherly Care for carrying on the ſame.

To give you a ſhort View of her excellent Charity, I muſt acquaint you, that it was her Cuſtom exactly to inform herſelf what was moſt wanting in the Hoſpital, and then ſhe conſider'd whether ſhe could procure us any Help, which ſhe did by advertiſing of others either by Letter, or in Converſence, or by ſome Means or other.

All what ſhe got together, by the Bleſſing of God, for the Benefit of the Hoſpital, ſhe would ſet down in Writing. If ſhe got any Money, ſhe would buy ſuch Things which were moſt wanting, and conveniently to be had in the Place where ſhe lived. One Time ſhe ſent in Two hundred Shirts for poor Children, and Part of the Linnen was woven and whiten'd at her own Charge. And this being done, ſhe would prevail with others to make them up out of the ſame Principle of Charity. The like ſhe did with Hats, Caps, and other Things of that Nature;

likewiſe with Houſhold Stuff of Peuther, Copper, &c.

The Pain and Trouble ſhe underwent in Perſon is hardly to be parallel'd. She was not in the leaſt deter'd from ſerving the Poor by the uncharitable Cenſures of the World, and ſhe had not the leaſt Proſpect of getting any outward Advantage by it. She was always full of Praiſes and Thankſgivings for the Bleſſing the Lord beſtowed upon our Undertaking, and her Letters were indited in the ſame Stile.

Her greateſt Trouble was that ſhe could do no more for the Benefit of the Poor, and her greateſt Joy, when ſhe heard of a new Bleſſing attending us. In the midſt of her charitable Efforts, ſhe was careful not to ſend too many Poor of her own Recommendation, knowing that we already had our Complement, and when now and then a poor Orphian came in her Way, which ſhe took for a proper Object of her Compaſſion, before ſhe ſent the ſame to us, ſhe would make a very modeſt Enquiry, whether it might be receiv'd; as if ſhe had never beſtowed the leſt Benefit upon us; neither did ſhe expreſs the leaſt Diſpleaſure, nor was her Zeal for the Hoſpital at all abated, when ſhe was told, that at preſent it was impoſſible for us to accompliſh her Deſire, ſhe being otherwiſe fully convinc'd of our Readineſs, to comply with her Deſire in any Thing that did lie

in our Power. And even in the midſt of her bodily Weakneſſes, (which increaſed the Wonder) almoſt continually oppreſſing her, and growing more upon her in the latter Part of her Life, ſhe would not lay aſide her uſual Concern for the Hoſpital. Nay all her Prayers, and very dying Speeches, would ſavour of that tender Senſe ſhe had for our Poor, till ſhe paſt out of this into another Life.

Now the Lord is not Unrighteous that he ſhould forget the Works and Labour of her Love, which ſhe undertook for his Names Sake, not diſdaining to ſerve Chriſt in his poor Members. He had here filled her Heart with moſt ardent Flames of Love, and now, ſhe having kept her Hope to the End, he will make her for ever reap the Fruits of her Charity.

XXXIX. It prov'd another great Furtherance to my Deſign, that the Lord, from the very Beginning of the Undertaking, had always ſupported me with the Concurrence of ſuch Fellow-Labourers, as ſincerely lov'd God and their Neighbour. This happily prevented all Manner of worldly By-ends, relating to ſecular Advantage and Self-intereſt, which are more agreeable to the Character of an Hireling, than of a faithful Labourer in Chriſt's Vineyard. They have on the contrary look'd upon this Undertaking, as a Work of God, and accordingly have

thought their Service ſhould be directed to the Attainment, not of human Applauſe, but of Divine Acceptance in what they underwent for the Good of their Fellow-creatures, even in the Midſt of many Hardſhips and Trials, to which under a generous Self-denial they themſelves have been expoſed.

To the ſame Mercy of God over us, I entirely aſcribe, that all Manner of Debates, Strife, Envy, and other ſiniſter Practices of that Nature, ſo happily have been prevented amongſt them. They have rather born one another's Burden, and not only taken what Care they could of the Things and Perſons which have been committed to the particular Charge of each of 'em, but have mutually encourag'd one another, when they obſerved, that their Fellow-Labourer could carry on the Affair in which he was engag'd to a greater Perfection. When I my ſelf have been now and then put upon any Thing of Hardſhip, they not only heartily join'd with me in Prayer, but did whatever they could to eaſe the Burden I was under, one Way or other. In this Condition of Affairs, they had many Opportunities for the Exerciſe of their Faith and Charity; and, as on the one Hand, they gained much Experience, ſo, on the other, they have been ſupported by many Marks of God's Loving-kindneſs attending their Endeavours. Theſe many ſpiritual Advantages made them not regard

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the plausible Suggestions of certain Persons, who under many specious Pretences, both by Letters and by Discourse, endeavour'd to divert 'em from the Undertaking, in which they were engag'd.

All these Supplies, Providence hath so wonderfully bestow'd upon us, would hardly have answered Expectation, if through the gracious Providence of God, I had not procured sincere and faithful Men for the Management thereof. And I must confess, I more admire this Branch of God's Providence, than the richest Mines of Silver and Gold: And justly enumerate it amongst the Means, whereby the whole Undertaking has been begun, and thus far carried on. And I do not doubt in the least of God's Blessing and good Success, so long as he shall vouchsafe us such Labourers, as impartially consult their Consciences, and stand free from all Engagements to Self-interest. Whereas, on the contrary, if covetous Hirelings, who make Money and outward Advantages their Business, or such as affect popular Applause, should be entrusted with the Management thereof, nothing would more certainly ensue than a sudden Overthrow of the whole Affair. And this makes me pray before-hand, that *the Lord would take it into his own Protection, and never permit it to fall into the Hands of such unfaithful Stewards.*

CHAP. V.

Of the Advantages which may be expected from such Endeavours.

AS for the ſpiritual Benefits which may be expected to accrue from ſuch Endeavours, and which we are chiefly to regard, they may eaſily be gueſſed at, conſidering the *main Scope* of the whole Undertaking, which is nothing elſe but the Salvation of Souls, and their Converſion to Life everlaſtlaſting. Now as the Soul is the principal Part of a Man, and to be manag'd with much greater Care than the Body; ſo the Deſign of the Undertaking was never to lay up Proviſion for the Body; but this was only uſed as the Means to make a nearer Step towards the Reformation of the Soul.

If any Body put another Conſtruction on it, and being prejudiced with many groundleſs Suſpicions, queſtion the Sincerity of our Pretenſions to that great End, he is deſir'd to have Patience till the Day comes wherein the Lord will make manifeſt the Counſels of the Hearts: And ſo to leave the Sentence to God, who alone is able to ſearch the moſt ſecret Receſſes of the Heart, reſerving this as a Prerogative moſt peculiar to himſelf.

II. In the mean Time I doubt not but Perſons of Candour and unbyaſs'd Judgment may

may, without much Difficulty, penetrate into the Bottom of this Affair, by taking an impartial Survey of the whole Method, whereby the Work is carried on.

The End we aim at, and the *Means* we make uſe of, for obtaining the ſame, are all of a Piece. Whatever is applied to this Purpoſe, tends directly to our great End without the leaſt Digreſſion from it. The Means we uſe are of that Nature, that no Body can find fault with them under any Pretence whatſoever. The *Word of God* is inſtilled into the Children from their Youth up, and none dares charge us, no not with the leaſt Inſinuation, that theſe heavenly Oracles are ſophiſticated either by human Traditions, or other erroneous Mixtures. Unfeigned *Faith* in our Lord Jeſus Chriſt, is laid for a Foundation, and a real Senſe of *Godlineſs* attended with a conſcientious Behaviour, are the moſt material Points, to the obtaining whereof our earneſt Endeavours are conſtantly directed.

As near as is poſſible, ſuch Men are choſen to manage the Work of Inſpection and Education, as we can ſafely rely upon for their Candor and Integrity (as well as Ability) on that Behalf; expecting that they will render themſelves worthy Examples both by their Words and their Actions. And if it happens that we unexpectedly miſtake in our Election, the Perſon convicted of any Miſ-

demeanour, is oblig'd to make Room for one that is better qualified.

We prevent also, as much as in us lies, the spreading of infectious Examples amongst the Children, lest they be perverted from the right Way. And we take it very kindly, when any Body assist us with good Advice, how to lay a deeper Foundation of the Principles of true Piety, and of training up Children to them. Now such and the like Things are known so well, that the most malicious cannot deny it to be so.

III. Two Hours are set apart every Day, wherein all Manner of Poor, Blind, Lame, and impotent Persons, both such as live amongst us, and such as come from abroad; as likewise Exiles, and such as have lost their Goods by Fire; and, in a Word, all Sorts of distressed People are carefully instructed in the Principles of Religion, admonished, comforted, and at length supplied with some bodily Relief. And this I think every one will allow to be a Method useful for the publick Good.

IV. Many poor Orphans, for whose Education no Body was in the least concerned, and who otherwise of Necessity had been drawn away into numberless Disorders and most heinous Sins, have been with-held from the dangerous Courses which a Beggar's Life might have exposed them to, and put under good Discipline, and instructed in the Word of God. Whereby in Time they may become

come good Christians, and profitable Subjects, which without Question, must turn to the general Good of the Kingdom.

V. Many Boys of good natural Parts and Endowments, by Reason of which they might be made fit for great Undertakings, lying hitherto buried under the Rubbish of Ignorance, for Want of Education, because of their Parents Poverty, or otherwise, and whose pregnant Genius would enable them to become great Instruments of Mischief to their Country; are now found out, and educated for the common Benefit, to which they may sometime prove useful, by promoting the Good and Advantage, whether of Church or State; which is a Thing that deserves the Applause of every one.

VI. More Free-Schools have been set up by Occasion of such Endeavours, whereby Parents reduced to Want, and unable to put their Children to School, or provide them with necessary Books, have an Opportunity of sending 'em where they may be taught *gratis*; by Means whereof many a Youth, who would otherwise abandon himself to the Government of sensual and brutish Lusts, is, as it were, pluck'd out of the Jaws of Satan, and instructed in the Principles of Religion, and other useful Learning; so that he himself reapeth the Benefit of the School where he is bred, and the Common-wealth of a well qualified Member.

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VII. And what else may such Foundations be more properly accounted, than *Seminaries* set up for the general Good of the Country? Here a Foundation is laid for training up good Workmen in all Trades, good Schoolmasters, nay good Preachers and Counsellors; who of Course hereafter will think themselves the more obliged to serve every one, because they have both an experimental Knowledge of God's Providence from their Youth up, and the Benefit of a sound and solid Education. And this may put Sovereign Magistrates in good Hopes, that from such and the like Endeavours, may proceed the best and most faithful Subjects, fitted for their Service, who also may prove instrumental in due Time to retrieve others from their vicious Course of Life.

VIII. By such Undertakings therefore the Country will be clear'd by Degrees of stubborn Beggars, Thieves, Murderers, High-way Men, Foot-Pads, and the whole Pack of loose and debauch'd People, who (as we may find, if we search into the true Reasons of such overflowing Wickedness) commonly let loose the Reins to Disorder and Impiety, because they never imbibed so much as the least Tincture of a good Education. Now an Undertaking of this Kind, may prove a real Foundation of putting some Stop to the fierce Torrent of such headstrong Vices, and so con-

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duce both to the Spiritual and Temporal Good of the whole Country.

IX. Further, whereas by such charitable Endeavours for the solid Education of Youth, not only a World of such and the like Mischiefs is prevented, and a Foundation laid, whereon a new Structure of a reform'd Life may be rais'd up; but also by such visible Instances of Alms well-bestow'd, many may be encourag'd the more willingly to contribute their charitable Assistance towards the Support of so necessary a Work, who perhaps could not be otherwise induc'd thereto by the most perswasive Rhetorick, without such real Demonstrations of the Benefit propos'd; 'tis manifest that the Management of such an Affair as this may prove no small Help to Magistrates, for the better Regulation of such Attempts, whenever they may think fit to engage themselves therein. As for the People, they will by such charitable Foundations come to be melted down more and more into a gentle and charitable Temper of Mind: And have the Untractableness and Stubbornes of their natural Disposition mollified by mutual Acts of Charity; which will take off much Trouble from the Magistrate, by preventing these Disorders, which sometimes cannot be suppressed without great Care and Application.

X. 'Tis moreover a Means to wear off, at least in some Measure, that Stain which the Chri-

Christian Religion hath contracted in these our unhappy Days, *viz.* That there is such a Crowd of poor helpless People, in the midst of these who stile themselves *Christians*; whereas the Lord requires of his People, that there should be no Poor amongst 'em. Hence it is no small Honour to a City or Country if the Poor be regularly order'd and maintain'd.

XI. The Prayers of poor Fatherless Children, and of all such as enjoy the Benefit of Hospitals, are the strongest Wall and Fortress to defend a City and Land from the Invasions of any Adversary; as, on the contrary, the Tears or Sighs of poor distress'd People, who commonly express their Grievances in that Manner, when they ly neglected under extream Necessity, draw down the dreadful Displeasure of Almighty God, against that unhappy Nation wherein such Cruelty is practised.

XII. A great many Students, partly by being kept under a strict Discipline themselves, partly by being every Day employ'd in teaching the Children, are prepar'd for a skilful Management of Schools up and down in the Country: And having been used to a good and exact Method, they may prove instrumental to effect in some Measure the Reformation of Schools, which is so necessary at this Time; especially if they should happen to get into Parsonages, or Parochial Cures

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and so come to be intrusted with the particular Inspection of Schools.

XIII. As the whole University here, has been set up for the real Good of our Church and State, so this general Good is so far advanc'd, by Means of this Undertaking, as the Number of Students in the University has been not a little augmented thereby. Now the Number of Students freely maintain'd in the Hospital amounts to Fifty, Sixty, Seventy, nay, sometimes Eighty altogether at one Time; not to mention those who in Expectation of such a Benefit come hither, which must needs make a considerable Addition to the Number of the Students in Divinity.

XIV. What spiritual Benefits the City of *Hall* in particular, and *Glaucha* in the Suburbs, have reapt from the Foundation, is sufficiently known, and no Body can deny, unless those whose Judgments are darkned and corrupted by bitter Envy, or rank Atheism; so as to render them stupidly insensible of a Work, whereby not only many Fatherless Children are brought up to the Glory of God, but also a Way found out whereby poor People, both old and young, in the City and Suburbs, may arrive to a competent Knowledge of Christian Principles, not only by publick, but private Instructions; there being several Schools erected for this Purpose.

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In such Parts of the Parish as are farthest off from the common Schools, because it would be difficult for Children to go every Day so far, particular Schools have been set up, nearer their respective Habitations; and all Pretences cut off, which Parents might alledge to excuse their Backwardness in sending their Children to School. If they are unable to pay for schooling, they may send them to a Free-School, where any Child is provided with Books, Paper, and other Necessaries. Which is another Benefit redounding to the City and Country by these Endeavours.

XV. No-Body has Reason to think, that these Advantages which have been hinted at, are only the Evaporations of an idle Brain without any real Ground of Hope to enjoy them in Time to come. For, according to the common Sense of Mankind, one may easily judge, that as a Tree but newly planted cannot bring forth a full Crop of Fruit in its first Years; so these Endeavours (which were begun but about six Years ago) cannot arrive to any considerable Degree of Perfection, nor produce those happy Effects in so small a Space of Time, which may hereafter be expected. Yet in the mean While I assure the Reader, that the Lord hath given us already so many Proofs of his Blessing that we have no Reason, when we cast an Eye upon those first Fruits, to hope less hereafter

than the aforementioned Advantages and Benefits. Not to mention now, that one may confidently foretel the Event of ſuch Things, if the Means deſign'd for obtaining the End be rightly applied. What elſe could inſpire us with Courage to attempt any good Thing? But while I thus ſpeak, I do not deny that human Infirmities, and even ſcandalous Abuſes, may too frequently inſinuate themſelves into the beſt contriv'd Projects. Many a Plant perhaps may be nipp'd in the Bud.

XVI. Beſides theſe ſpiritual Advantages redounding to the Publick, and which we have Reaſon to hope for, we may alſo eaſily diſcover ſeveral outward or accidental Benefits, likely to be the Reſult of ſuch an Undertaking. Thus many a poor Workman has got his Living whilſt the Houſe was a Building. Many a poor Student has been ſupplied with ſome Relief: And who can deny, that it muſt needs tend to the Good of a Place, where all the Domeſticks, Servants, and Apprentices, are uſed to a godly and orderly Way of Living, as they are in the Hoſpital; there being every where ſo great a Want of pious and faithful Servants. Many a beggarly Child is now educated in ſuch a Way, that he hereafter may get his own Livelihood, and ſo prove ſerviceable to others, to whom he would have been a Burden, if he had without Reſtraint purſued the Courſe

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he was engaged in. Many a poor Widow being reduc'd to the utmoſt Straits, and not knowing where to get any Relief for her Children, is readily ſupplied, and the Children brought up with greater Care, than perhaps their own Fathers would ever have done.

XVII. And in fine every one, I think will confeſs that a Town or Country is ſo much the more abundantly bleſs'd with temporal Advantages, by how much the more effectual Care is taken for the Maintenance of the Poor; Experience it ſelf bearing Witneſs that theſe Governments are the moſt flouriſhing, which concern themſelves moſt to provide well for the Poor.

CONCLUSION.

This, Beloved Reader, is the Account of the Hoſpital and other Charity-Schools, which I would at preſent ſincerely offer to your Conſideration, in order to promote the Honour, Praiſe, and Glory of God the Giver of all Good, and to encourage my Fellow-Creatures in Faith and Charity. I have ſtudied Brevity as much as I could, and only ſet down ſuch Things, as I thought might prove the moſt ſerviceable for the Edification of the Reader; I mean, that he might magnify the Lord, and that every Lover of Truth might be rightly inform'd of what has been hitherto done in this Affair.

In the Account it ſelf, I have to the beſt of my Knowledge neither wrong'd nor flatter'd any Perſon whatſoever, though I had a fair Opportunity to have done both. Hence I may with good Reaſon require every Reader, to give an unreſerved Credit to what has been delivered here. I am in good Hopes, that many a Perſon, who thinks it worth while to peruſe theſe Sheets, will, for the future at leaſt, reſtrain himſelf from all raſh Cenſures, and repent if he has in any Reſpect judged before the Time. Likewiſe, that many, by reading theſe endearing Proofs of the infinite Love and Goodneſs of our great God, will find no ſmall Eaſe and Comfort in the midſt of their diſmal Circumſtances, exciting them to run with the greater Courage the Race that is ſet before them. If that be in any Degree the Reſult of this Account, I ſhall be very well ſatisfied with ſuch a Bleſſing.

But if it ſhould happen, that ſome in reading over theſe Papers, find themſelves prompted chearfully to ſecond our Endeavours with ſome actual Contribution, and lay out ſome of the generous Efforts of their charitable Inclinations, towards the Education of poor Children; I here aſſure the Reader, that it is rather an effect accidentally reſulting from hence, than a Thing directly propos'd to my ſelf in the Publication of this Narrative.

I would have no Perſon, upon the Face of the Earth (let him be never ſo great, emi-

nent, wealthy, pious or well inclin'd) think that I put my Truſt in him. The Lord, by numberleſs Proofs of his Veracity, hath moſt clearly demonſtrated, that this Honour is due to him alone; and that I am in Gratitude bound to depend on him with intire Confidence, (and O that he by his Spirit might more and more enable me to do this!) and keep from Idols. In the midſt of the greateſt Trials he hath impreſſed a lively Senſe of that Word upon my Mind: *Rectius ad Patrem quam ad Fratres.* *'Tis better having Recourſe in Time of Tribulation, to the Father, than to the Brethren.* For all they that look unto him are lightned, and their Faces are not aſhamed, *Pſal.* xxxiv. 5. And the Lord hath taught me alſo by happy Experience, the Truth of what follows in the next Verſe: *This poor Man cried, and the Lord heard him, and ſaved him out of all his Troubles.*

I hope that ſuch as fear God, will not brand me with Ingratitude for the Plainneſs of my Speech, nor be offended with me that I do not rely upon them, but upon God. The Acts of Charity by any one performed upon the Lord's Work, are far nobler and endearing, if they be done in Singleneſs of Mind, and offered up with a ſincere Regard to the Honour of God, and the Benefit of our Fellow-Creatures. 'Tis the Character of true Love, not in the leaſt to be puffed up in Re-

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gard of its charitable Deeds, but to let them ſink into Oblivion, like a Sacrifice wholly conſumed by the Fire of the Altar; confiding entirely in Chriſt Jeſus, and ſeeking after nothing, but to increaſe from the Fulneſs of Chriſt, the inward Power and Vigor of the ſpiritual Life, lying under a deep Senſe of its own Unworthineſs, that ſo it may unite it ſelf nearer and nearer to him who is the Giver of all good Gifts.

In ſhort, if I ſhould go about to enumerate all the happy Effects, which both at home and abroad have reſulted from the Example of our Endeavours in this Affair, they would require a particular Treatiſe by themſelves: But at preſent, I think I have ſufficient Reaſon to forbear to inſiſt any further upon that Subject. In the mean Time, the Lord hath fully aſſured me, that the World will never be able to ſuppreſs them. The Lord I am ſure will water this his Lilly, that it may ſtill more and more diffuſe the Fragrancy of its Smell. For the Lord liveth, and praiſed be God who is my hiding Place: And let the God of my Salvation be exalted, *Hallujah!*

A

CONTINUATION

Of the Account of the *FOOT-STEPS* of Divine Providence, in the Erecting and Managing the Hospital at *HALL.*

In a Letter to a Friend.

Dear Friend in Christ.

BEcause you are desirous to know how our Undertaking concerning the *Charity-Schools*, and especially the *Hospital* lately erected, hath been carried on, since the Narrative thereof was communicated to the Publick, *viz.* From the beginning of the Year 1701, to the End thereof; I have here for your Satisfaction, sent you a further Account of these Transactions; considering that as such a Discovery of God's Mercy may redound to the Glory of our great Creator and Preserver: So the unfathomable Goodness of God, laying such a strong Obli-

gation upon me, hath been no ſmall Incitement to me to run over ſuch wonderful *Foot-Steps* thereof, as have been hitherto trac'd out in our View; and at the End of the Year, to make within my ſelf an exact Survey of the manifold and illuſtrious Proofs of his Providence: That ſo all the Mercies of God, may firſt in my ſelf produce the Effects, for which they have been conferred on me. And ſince you write, that by ſuch a Narrative as I might give you of theſe Matters, not only your ſelf might in Probability reap ſome Spiritual Benefit, but it might alſo redound to the Good of others; I heartily approve of your Deſire, not regarding the uncharitable Cenſures of ſome, who are apt to reject the moſt evident Demonſtrations, whereby their Prejudices againſt the Affair might be removed, and ſo are ready to charge that with Selfiſhneſs, which hath been delivered here for the Glory of God.

Now, though there is no Occaſion for any ſuch Precautions in regard of you to whom I direct this Letter, (your Integrity being fully known unto me) yet I have thought them neceſſary in reſpect of others, into whoſe Hands this Letter may poſſibly fall; ſince I not only give you the Liberty to communicate it to any that ſhall deſire it of you, but am alſo reſolv'd to get it here Printed, as a *Continuation* of that Narrative

which heretofore hath been publiſhed upon the ſame Subject.

I teſtify then, on my Conſcience, before that God who ſearches the Heart and the Reins, that I have not knowingly delivered any Thing, even of the ſmalleſt Moment, that might be charged with Untruth, either in the Subſtance of the Buſineſs, or in the Circumſtantials thereof: Which I am ready to make out by moſt evident, and (in ſuch Things as fall under the Apprehenſion of humane Senſe) even by *ocular Demonſtrations*, if that ſhould ever appear neceſſary. Theſe Things are not carried on in Secret, but are expoſed to every one's View; and no Body can queſtion the Truth of what is here ſaid, unleſs he be altogether a Stranger in theſe Parts; for thoſe that are upon the Place, muſt wilfully ſhut their Eyes, if they would impeach me of Falſhood in a Thing daily obvious to their Sight: And as for ſuch Circumſtances as are not apparent to their Sight, they may eaſily be made otherwiſe ſufficiently ſenſible of the Reality of them.

The foregoing *Narrative* was occaſioned (as has been mentioned) by a Commiſſion given out by his *Pruſſian* Majeſty, to take an exact View of the whole State of this preſent Buſineſs concerning the Care for the Poor. And this was done by four of his Privy Council. Thoſe that were prejudiced againſt the Undertaking it ſelf, begun to re-

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joice at this Commiſſion, in hopes that it would prove an Overthrow of the whole Affair, or at leaſt after ſome while bring it to a Stand, eſpecially becauſe the Commiſſion was not ordered at my Requeſt, and ſo would in Probability be the leſs favourable to me. This ſpiteful Expectation was ſeconded with Abundance of Lies, which were ſpread about even before the coming out of the Commiſſion.

When I was under theſe Circumſtances, I drew up an Account of the Riſe, Progreſs, and wonderful Preſervation of the Undertaking; and not only laid it before the Lords Commiſſioners, but anſwered alſo what they asked me by Word of Mouth, with Preſence of Mind, and a ſincere Dependence upon God. Theſe Delegates are ſtill alive, and were much pleaſed with the Account they receiv'd at that Time; not only teſtifying their Satisfaction to me, but offering alſo a moſt favourable Relation of it to His Majeſty. And now the Oppoſers were ſilenc'd, and a ſudden Damp caſt on their Joy; and I wiſh they had been affected alſo with a due Remorſe for their former Guilt.

As ſoon as this Buſineſs was over, I digeſted the moſt material Points, of what was deliver'd to the ſaid Delegates into an *hiſtorical Account*, and preſented it to the Publick.

Wherefore I believe I may with Confidence conclude, that no reaſonable Perſon can, with

any plauſible Pretence, queſtion my Candor in this Affair: Which, whoever ſhall continue to do, he gives plain Demonſtrations of his being byaſs'd by Partiality, in attempting ſtill to paſs an arbitrary and cenſorious Judgment, on a Thing, which not only has been juſtified by Sovereign Authority, but alſo clear'd by ſuch manifeſt Proofs, as are ſufficient to bear down all Contradictions of the Gainſayer.

'Tis true I am ſurrounded with many, who, to my Knowledge, do not in the leaſt favour my Deſign; but examining into the true Reaſons, I find there is none, but an Overfondneſs of their own dull *lifeleſs* Religion, valuing themſelves upon a fair Shew of a *dead* Formality, willing to paſs for good Chriſtians, though never ſound at the Bottom; and this makes them reject ſuch Principles and Proceedings, as they apprehend would bring Religion too near home.

Would it not be an audacious Attempt for me, (which it is almoſt incredible that any one ſhould ever charge me with) to go about the Contrivance of ſo many forg'd Reports, for the Space of ſeven Years, to perſuade others both by Word of Mouth and in Writing of the Truth of them, to abuſe the Authority of a Royal Commiſſion for colouring the Deſign, nay even to put ſuch Things in Print, if Truth itſelf was not on my Side? And if it were poſſible for any of theſe byaſs'd

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Perſons any Way to convict me of ſo much as one Falſhood, how readily would he lay hold on every Opportunity to ſift out the leaſt Untruth, impos'd upon the Magiſtrates or others of my Fellow-Chriſtians. But now I can challenge all the World, and confute the Impudence of thoſe that rail againſt me with ſcurrilous Pamphlets, by laying down ſome plain and ocular Demonſtrations of the preſent State of our whole Affair.

The Hoſpital is actually ſet up, and the Number of Children, Students and neceſſary Officers conſtantly maintain'd therein, amounts to more than Two hundred. As for the Building itſelf, hitherto it has required a vaſt Deal of Charge to bring the Inſide thereof to its full Perfection. Beſides which, there are alſo erected ſeveral Schools for the Benefit both of poor Boys and Girls, who are maintain'd apart. Not now to mention ſeveral other Things, and the Sick and Indigent of the Hoſpital, upon whoſe Account daily Expences are required.

My Neighbours very well know that I have no Abundance of this World's Goods, (tho' a Chriſtian may enjoy all in God and Chriſt) call them Moveables or Immoveables, or what you will, no not ſo much as would maintain a ſmall Family; much leſs have I ſuch an Eſtate, as might ſuffice, both to maintain ſo many Poor, and to erect an Houſe for their Reception. This Conſideration, I

think,

think, might prove a powerful Inducement to all, to give the Honour to God, and to acknowledge that it is *his Work*, and not to be attributed either to me, being but a miserable Worm, or any other Creature in the World whatever; but only to him *who alone is the Most-high, the Creator of all, the omnipotent and terrible King, who sitteth upon his Throne judging right.* He alone has done all this, and promoted it from the first Rise till now, by his fatherly Blessing; and indeed not out of a great Stock laid up before-hand, as some have given out; but out of nothing he hath made something, according to his infinite Mercy, supporting the Faith and Resolution of so poor a Creature as I am; insomuch that I did not rely on any worldly Wealth, but only on the Arm of the Lord, who is able to do exceeding abundantly above all that we can either ask or think; and this made me not to scruple the Truth and Certainty of Things not seen.

I have run the Hazard of depending upon this gracious God, and by obtaining good Success, have learn'd the Value of that Expression: *None that wait on him are asham'd*; and I hope, I shall further succeed in him, to confound the Unbelief of those, that think themselves safer in a large Provision of Mammon, than in the Living God, who is yet able to deliver from Death. Thus the Spirit of Incredulity being discomfited, and put

Shame

Shame by the Work of the Lord, has not in Store any Manner of Weapon to lift up againſt it, but Slanders and Calumnies, a Vein of Malice and Envy running through all its Actions, ſo as to brand with the Imputation of Untruth, Things as clear as the Sun at Noon-day, or to cry down the Praiſes and Acknowledgments flowing from a Senſe of God's Goodneſs, as the meer Reſult of Pride and Oſtentation. I hope, in the mean Time, our great and good Creator owning theſe ſmall Beginnings (however contemptible they may appear to the World) will not fail powerfully to carry them on: And that he will confound more and more the reſtleſs Spirit of Infidelity, with its whole Retinue of Lies and Slanders. Wherefore, whoever will obſtinately perſiſt in his Unbelief, he may run this Hazard at his own Expence, till he find by Experience that the Lord will, in Spight of all Oppoſition, do what pleaſeth him: And by the loud Fame of his own wonderful Works, awaken many Thouſand Souls out of their Lethargick Sleep of Unbelief, ſtrengthen them in their Faith, ſupport them under Trials and Probations, excite them to praiſe his Name, and transform them into his Likeneſs, by infuſing into them a charitable Temper, through ſuch tender and endearing Marks of his Goodneſs as we have enjoyed.

Of this he hath given us many ſignal Proofs, ſince the firſt Narrative of the Undertaking,

re-

reaching to *Easter* 1701, has been publish'd. This prov'd a Means, whereby the Lord was pleased to derive many a Blessing on many Souls; for which I offer up a joyful Halelujah to his Name. And this encourages me to hope, that this present Letter to you, will be attended with the same Benediction. *My Soul shall make her Boast in the Lord; The Humble shall hear thereof and be glad.*

But now for your further Information, you must know, that the whole Undertaking hath been hitherto carried on as it was first begun. Less than Twenty Shillings (as has been said in the foregoing Account) was the first Fund of erecting a *Charity-School*; by the Help whereof a Parcel of poor Vagrants was taken in, and only furnish'd with Books and Schooling at Free-cost.

This was the Meal in the Barrel which hath not been wasted, and the Oyl in the Cruse that hath not failed to this Day. This was the Fund that produc'd *Four* Charity-Schools, which constantly have been supported. These Charity-Schools occasion'd a further Project to set up an *Hospital*; I being fully convinc'd of its Necessity, though I had nothing to do it withal. Another good Effect it had was the Maintenance of *poor Scholars*; as it was desired by a Person who gave Five hundred Crowns towards defraying the Charges thereof.

The

The Well-ſpring of the Divine Bounty hath ever ſince been flowing: And may it ſtill pour forth its moſt plentiful Emanations, that many more young Students of mean Condition may draw Comfort and Support thence; which I believe in great Aſſurance the Lord will fulfil.

When at firſt we wanted but a little Houſe, by reaſon of the ſmall Number of our Children, then I reſolved in the Name of God to buy one, and the Lord readily ſupplied me with ſo much Money, as I wanted for that purpoſe. This Houſe ſerved our Turn till Neceſſity required a bigger; and when this was thought neceſſary, there was one purchaſed, and the Lord furniſhed us with a ſuitable Sum of Money. But when this likewiſe was found inſufficient, and the hiring of Houſes ſcattered up and down, through the Town, was apt to create no ſmall Diſorder, we reſolved, *in the Name of God*, to lay the Foundation for a competent Building. The Lord knoweth we had not ſo much as would anſwer the Coſt of a ſmall Cottage, much leſs ſuch a Building as might hold about Two hundred People. Neither were there wanting ſuch as diſcovered the rough and difficult Ways we were like to paſs through, if I would purſue the Deſign. Others adviſed to ſet up an Houſe of Wood, to ſave the expenſive Coſt of a Stone-Building. So again ſome would ſay: *What is this waſte for?* And by ſuch, and the like Arguments,

I was almoſt prevailed on to comply. But the Lord ſtrengthned my Faith with ſo powerful a Conviction, as if he had ſaid expreſly unto me: *Build thou it of Stones, and I will pay the Charge.* Indeed he hath been as good as his Word: And from Week to Week, from Month to Month, the Crumbs as it were of his Comfort have dropt down, and fed our Poor, as one feedeth a Brood of tender *Chickens*. So that neither have the Orphans ſuffered Want, nor the Workmen been expoſed to any Hardſhip through Defect of their Wages.

Nothing of what the Lord hath beſtowed upon us is turned into a *Fund*, but laid out according to the preſent Neceſſity. What Trials we have gone through, under the ſeveral Emergencies of theſe Affairs, hath been explained by many Inſtances; and they are ſtill carried on under the like Circumſtances, there being no ſettled Proviſion which we could reaſonably depend upon.

The publick Collection, which by Authority of his *Pruſſian* Majeſty, was to be made throughout his Dominions, was never ſet on Foot but in a few Provinces; and in this Juncture of Time, I have given it quite over, that ſo I might cut off all Manner of Slanders, which ſome would raiſe againſt the Deſign, from the Execution of that Grant. But notwithſtanding all this, not one of the Orphans, nor any ſuch as are employed about them, have had any Reaſon to complain of Want; ſo that if ever

they ſhould be asked, *did ye lack any thing?* They muſt needs ſay: *Nothing*: Luk. xxii. 35.

'Tis true, that I have been very often reduced to the laſt Extremity, both in this and the foregoing Years, ſo that I had not one Crown, nay not one Groat left. But as the Lord hath at all Times relieved us with ſeaſonable Supplies; ſo he hath now carried us through the Trials of this Year, with his uſual Providence, and my Soul hath found Reſt in him the great Creator of Heaven and Earth.

Juſt when the foregoing Narrative was prepared for the Preſs, Twenty Crowns were ſent, by one that lived at a great Diſtance, which proved a ſeaſonable Support. The next Week when all was ſpent, an unexpected Help of Fifty Crowns was ſent in, by a Perſon from whom I little expected any ſuch thing. But this not ſerving our Turn, Fifty more fell in from the Kindneſs of a Patron; wherein this was remarkable, that whereas this Gentleman was wont to allow this Sum at the Beginning of the Year, by a Journey he undertook, having been hindered this Year from performing his Promiſe at that particular Time, he ſent it now in a more ſeaſonable Hour, when we were reduced to greater Want.

Soon after this a certain Lady offered to beſtow every Year, as much Salt as the Hoſpital wanted. No ſooner had ſhe reſolved on this,

this, but another was moved hereby to ſend ſome Corn for the Benefit of the Hoſpital.

Beſides this, there fell in now and then ſome ſmall Sums, but theſe proving inſufficient for carrying on the Work, by the Providence of God we received a Thouſand Crowns, which were left to the Hoſpital in the foregoing Year by the Will of a deceaſed Benefactor; but the Payment thereof was put off till now, and we were glad to have it at ſo ſeaſonable a Juncture.

A Gentleman about the ſame Time offered Twelve Crowns. And a Widow ſent a Ducat out of her ſmall Stock. Others were ſtill contributing ſomething or other to our Support, being ſuch as were for the moſt Part *Unknown* to me, or at leaſt would have their Names *concealed*.

About *June* our Stock beginning again to decay, a Perſon, who would not be known, preſented us with Five and Twenty Crowns. And another who was a Favourer of the Hoſpital beſtowed Fourty Crowns upon it: Alſo a Gentleman ſent Twenty more, which a good while before he had offered to pay yearly; moreover a certain General paid down the Sum of an hundred Crowns; which was alſo followed with a Gift of Six, ſent by a Profeſſor of Divinity, bearing this Inſcription written upon a Paper.

Theſe little Mites beſtowed are;
Upon the Objects of God's Care.

But

But (O how faithful is God!) when all this was not ſufficient to defray the neceſſary Charges, I juſt then received two Letters of Advice by the Poſt; in one whereof I was told, that Two hundred and fifty Crowns ſhould be paid down for the Relief of the Hoſpital. This Sum came from a certain Doctor of Phyſick beyond Sea, who ordered the Payment thereof here. *The Lord be his Phyſician!* It ſeemed he underſtood ſomething of the High-Dutch Language, and he writ to the Merchant whom that he appointed to pay the Money, that if he could not ſend it immediately, he ſhould give me Notice, *for* (ſaith he in his Letter) *he is in daily Want, and I'm ſure he will quickly ſend for it.*

This indeed gave me no ſmall Encouragement: For I thought; *The Lord will rather excite ſome good Souls beyond Sea to aſſiſt us, than to let us ſuffer any Want.*

The other Letter of Advice promis'd Seventy Crowns, which were collected, far from the Place, in a *Charity Box*, by ſome friends for the Relief of the Hoſpital. The ſame Box has further ſupply'd us with Money twice this Year; at one Time with the Sum of Fifty Crowns, and at another with Sixty. Before this was ſpent, a Patron ſent Ten Ducats in Gold, and Ten Crowns more in ſmaller Money, and the Perſon by whoſe hand it was brought made an Addition of Thirty Crowns more.

At the End of *June*, a Benefactor, who had engag'd himself to pay Twelve Crowns yearly, sent in Six at the half Year's End, and this came at a very seasonable Hour. Soon after Six Ducats, and Six Crowns were sent, the latter whereof a Maiden Gentlewoman had order'd in her last Will to be paid to the Hospital; who also besides this bequeath'd the Sum of a Hundred Crowns to the Hospital; Fifty whereof were delivered to me at a Time when the *last Farthing* was spent, which gave me a fresh Instance of the wise Providence of God whereby every Thing is disposed in its proper Time. I cannot but take notice here, that the Lord has been often pleas'd, even from the first Beginning of the Work, to make two Benefits out of one. First he hath stirr'd up a Benefactor to confer something to the Poor which at that time hath been intimated to us either by Letter, or by Word of Mouth; but the Money it self, hath not been paid till some Time after. And Providence hath so order'd it, that the promis'd Money came at a Juncture wherein our extream Want render'd us the more sensible and grateful for the Benefit received. This has taught me not to repine, that the actual Payment of the Money promis'd has a while been delay'd: For Experience has convinc'd me, that it is safely kept in the Hands of the Lord, who bestoweth it when his Hour is come, not regarding always the Time which we proposed to our selves, because

the Weakneſs of our Faith often maketh us long for it, before the Time we want it. God hereby juſtly claims to himſelf our whole Dependence, and diſingages us from Idolizing the Promiſes of Men: for tho' they are both able and willing to give ſomething for the Support of the Poor, yet the actual Performance of it dependeth upon the Will of God. *He ſpake and it was done; he commanded and it ſtood faſt*, *Pſal.* xxxiii. 9.

I can't forbear mentioning here, to the Praiſe of God, and humble Acknowledgement towards our Sovereign, that when the Two Thouſand Crowns, which His *Pruſſian* Majeſty was graciouſly pleas'd to beſtow upon the Hoſpital, were deliver'd to me, (one Thouſand whereof was a free Gift of his *Pruſſian* Majeſty, and the other was diſcounted out of the Exciſe, to the Undertaker of the Building, who was otherwiſe to have paid ſo much) it happen'd to be juſt in a Time, wherein we labour'd under many vaſt Expences, which were requir'd, both for paying the Workmen, and defraying other neceſſary Charges, which one Time run up higher than at another.

Bleſſed be the wonderful Diſpenſation of God in theſe wiſe Diſpoſitions of things! May it be His good Pleaſure to Bleſs his Majeſty's Government, and to inſpire Him with an hearty Zeal, always to promote all manner of Praiſe-worthy Undertakings; that from thence he may reap Joy and Satisfaction, when-

ever, under the happy Influence of Heaven, God's Work is carried on with Succeſs.

In *July* a Traveller happen'd to come hither, and by the Sight of the Hoſpital found his Charity ſo far excited, that he readily offer'd Five Ducats in Gold.

A Friend of ours having purchas'd two Silver Mines in the Mine-works near *Freibergh*, call'd the *New-Bleſſing* and having improved them for the Benefit of the Hoſpital, ſent now Two Crowns as the Reſult thereof.

Laſt Summer the Lord inclined alſo the Heart of His Royal Highneſs *Prince George of Denmark*, reſiding in *England*, bountifully to diſburſe the Sum of Three Hundred Crowns for the Hoſpital, which by a Bill of Exchange was ſent hither. The Lord remember this Benefit! I muſt ſay, that this Support coming from abroad, prov'd a freſh Inſtance, both of the admirable Providence of God, and of his perpetual Care for our Relief. How eaſily are the raſh Cenſures of *unbelieving* Men confounded, by ſuch unexpected Proofs of the gracious dealings of God! Nothing dropped from their Lips but ſuch and the like Expreſſions: *The work can't hold out, becauſe there is no ſettled Fund for it.* But is not God the moſt ſtable and the *moſt certain Fund*? Or will they ſet up a Competition betwixt God and Mammon, to diſcover whether is the moſt *conſtant*? Is not Heaven better *Fix'd* than any Terreſtrial Bottom wherein they would

would found themſelves? And is not our God the Great Creator of Heaven and Earth, and an Univerſal Monarch indeed, having full Power to diſpoſe of all the Treaſures of the whole World, in what manner he pleaſeth. But for my Part, I muſt confeſs, I reap a particular Comfort out of ſuch raſh Expreſſions as theſe, which are the Spawn of unbelieving Hearts. For upon Occaſion thereof I am the more inclined to believe, that the Lord will *vindicate* his Honour againſt ſuch preſumptuous Perſons.

I add only this, that I never as yet have miſsed my Aim, when I have undertaken any thing in Dependence upon the Lord; but relying upon Men and their Aſſurances, I have met with Abundance of Diſappointments, and that ſometimes without any Fault of theirs. If one diſappointed me, God excited another; If one Spring happened to be ſtopt up, another was opened inſtead thereof. From whence we may juſtly infer, that *God alone is the moſt powerful, and the moſt certain Supper*.

But to return. After this, we were again reduced to ſome Neceſſity, and then a Counteſs ſent in about Twenty five Crowns, with this Direction upon a Paper: *According to the Order of the King of Kings, theſe Five and Twenty Crowns are ſent to the Poor in Sincerity of Heart.* In another Place a Lady had vowed, that if ſhe ſhould be happily deliver'd, ſhe would then beſtow Fifty Crowns upon

the Hoſpital, which was done accordingly; and theſe Fifty Crowns were attended with about Twelve more ſent by another Hand.

Another time when our Stock was very low, there was ſent into the Houſe, by one who would not make himſelf known, a blue Cloak, a furr'd Cap, and one Crown in Money, the latter being put up in a Bit of Paper with theſe Words; *The Lord Jeſus increaſe it to Thouſands of Thouſands, even like the Stars of Heaven in Number, and as the Sand of the Sea in Multitude, and make the Fruit of Righteouſneſs grow up from Generation to Generation.*

Almoſt about the ſame Time a Widow ſent Ten Crowns with this Direction, *Out of a ſincere Heart this ſmall Portion was ſent. There will be a Bleſſing upon the Widow's Mite.*

At this Time alſo a certain Perſon was, upon ſome Occaſion, fined in the Sum of One hundred Crowns, by his *Pruſſian* Majeſty, and order'd to pay in the ſame to the Hoſpital; upon whoſe Interceſſion, one half thereof being remitted, the other was readily paid down.

Another Time all our Money being ſpent, I met a young Lawyer in the Street, who told me that he himſelf was a poor Orphan, but that the Lord had wonderfully provided for him; which induc'd him to remember our Poor, and ſo he preſented me with a (a) Roſe-Noble.

A

(a) An old Engliſh Coin of 15 s. 8 d.

A certain Counteſs, when our Treaſury was very low, ſent in about Four and Twenty Crowns, and about Twelve Crowns more came from an unknown Hand.

About *Michaelmas* our Want was exceeding great, as it uſually falleth out in that Seaſon; this Juncture of Time requiring vaſt Expences, both for Clothing the Children, and providing Wood againſt Winter, as alſo for diſcharging ſuch Debts as are contracted before *Michaelmas-Fair*, that being the uſual Time of Payment with us. But the Lord, according to his wonted Goodneſs, carried us through all theſe Difficulties. For a certain Miniſter, out of one of the chiefeſt Hanſe-Towns, ſent Fifty Crowns: As alſo a certain Count, having taken a View of the Hoſpital, preſented it with a Hundred Crowns; and another Perſon, whoſe Name I know not, and who had engag'd to pay down every *Michaelmas* Thirty Crowns, ſent in the ſame at this Time very ſeaſonably; not now to mention other ſmall Sums of Four, Ten, Twenty, Four and Twenty Crowns, *&c.* then beſtowed on us.

'Twas remarkable further, that the Steward being much concern'd for getting ſome new Linnen for the Hoſpital, about *Michaelmas*, was happily ſupplied, by the Liberality of a Nobleman, who ſent in Eighteen Pieces of Linnen Cloth for the Benefit of the Poor. But the Boys being ſtill in want of Neckcloths,

and the Steward much concern'd how to procure them, as knowing the little Money we had by us, was to be laid out for other Neceſſaries of greater Importance, it ſo happen'd that a well-diſpoſed Perſon came hither, and readily ſupplied, both the Boys with Neck-cloths, and the Girls with Caps. Which made our Steward once more deeply ſenſible of the Goodneſs of God, this being a further Proof, that he had unneceſſarily diſquieted himſelf with anxious Thoughts.

For ſeveral Weeks in the Harveſt, and about the Beginning of Winter, we met with a wonderful Train, both of ſorrowful Trials, and joyful Deliverances, order'd for us by Divine Providence. For though a certain Miniſter of *W.* ſent in Twelve Crowns, acquainting us withal, that an unknown Perſon had deſign'd 'em for the Hoſpital, who deſired in the mean Time the Prayers of our Poor in a certain Concern they were then engag'd in, (wherein alſo I hear the Lord hath graciouſly granted our Requeſt;) and tho' the Rector of a School offer'd us Six Crowns in ready Money, and Six more by a Bill of Exchange, beſides ſome other ſmall Sums falling in; yet all this ſeem'd too little to carry us through the preſent Want.

About the ſame Time I writ to you, my dear Friend, as you may remember, that the Undertaking *ſtill went on in the ſame Manner, without the leaſt ſettled Proviſion* (as they call it,

it, who generally labour under Abundance of Cares, in the midst of their plentiful Revenues) *for the Maintenance of the Hospital, it being supported only by such Gifts, as the Lord was pleased to bestow upon us Day after Day; and that I then had but a few Crowns left.* Likewise, probably you may remember that you writ me Word, *It was strange to see, that the Affair was still carried on in the same Way, and that you took this for a good Omen, thinking that I was more happy under these, than any other Circumstances.* When I received this Letter, I had then but Fifteen Pence in Store: But soon after I had read your Letter, a Student came, and told me of somebody, whose Name he would not tell, who sent for the Support of the Hospital Forty Crowns in Silver, and Five Ducats in Gold. He desired only a Receipt, which while I was writing, a godly Minister from *M.* came to see me, and prais'd the Lord, when he heard after what Manner our Want was just then supplied; offering me at the same Time a Parcel of Silver-lace, which a Gentlewoman at *B.* now growing sensible of her Vanities, had given him for the Relief of our Hospital, she having ript 'em off from her fine Cloaths, wherewith she heretofore usually endeavour'd to set herself out in the Eye of the World, with positive Orders that we should not sell it till we had burnt it, for fear that somebody else would

would apply it to the ſame ill Uſe of gratifying their Pride.

But all this was ſoon ſpent, in that Extremity to which we were reduc'd. And juſt when the laſt Penny of our Stock was laid out, a Packet came to my Hands by the Poſt, containing about Sixty Crowns; which was delivered in ſo ſeaſonable an Hour, that I ſent the Packet itſelf to the Steward, as ſoon as it was handed to me, he being then in great Want of Money.

But now I was again as poor as before, and ſo little Help was brought in this Week, that on *Friday*, when the Steward, according to Cuſtom, came to me for Money, I had but a Crown to give him. The very ſame Evening I happen'd to tell the Overſeer of the Building, *You muſt bring me Money To-morrow, for my Stock is quite exhauſted.* In the mean Time the Steward again importun'd me for Money. I told him *he had receiv'd the laſt Crown Yeſterday, and I had not a Farthing left.* He asked, *what he ſhould do with the Man that uſed to cleave the Wood, and the Women that clean'd the Children; for being poor People, they would ſadly want their Money? Adding if there was but one Crown to be had he would make Shift.* I replied, *There was not ſo much now in Store, but the Lord knew it was a Hoſpital for the Poor, and that we had nothing for its Maintenance. 'Tis true*, ſays he, and ſo away he goeth pretty comfortable.

Com-

Coming within Sight of the Hoſpital, he ſeeth a Waggon before it, laden with Corn, which one of our Benefactors had caus'd to be convey'd thither; (knowing nothing of the Want we then were reduc'd to,) at which Sight the Steward was ſurpriz'd with Joy, exceedingly admiring the wonderful Providence of God. Yet he had ſtill the forementioned Concern upon him, *viz.* how to get a little ready Money, for the foreſaid poor People, who had been imploy'd in the Hoſpital. In the mean Time it fell out, that beſides ſome Remnants of Cloth, and ſome Childrens Stockings, Five Crowns were ſent by a Merchant, and deliver'd to him, whom I bad the Night before to bring me ſome Money; who then readily ſupplied the Want of the Steward, with as much as would ſuffice to pay the Cleaver of the Wood, and the Women that clean'd the Children. The Reſt he brought unto me, rejoycing like a Child, that he now was able to bring me ſome Money, as I bad him the Night before, which he never thought he ſhould be able to do.

The next *Monday* a Patron and Well-wiſher to our Undertaking, ſent in twenty Crowns after he had been acquainted with our Circumſtances; and another Perſon ſent likewiſe twenty Crowns more. Beſides the abovementioned Patron, who had preſented the Hoſpital with a Waggon-load of Corn, ſent afterwards another; and ſome ſmall Sums of

Money

Money also came in, whereby we were carried through our Difficulties for that Time; till I received your Letter with a Ducat inclosed in it, sent by some Friend of yours unknown to me.

And these Instances, I was willing here to set down, that I might give you some Idea of our Exercise in Time of Probation: tho' I am sufficiently convinc'd, that Narratives of this Kind will seem over-simple and fanciful to the great Wits of the Age.

Others have, for Want of better Judgment, thus express'd themselves: *'Twas no great Prize to build an House, when I receiv'd enough to do it withal; if they had such Incomes, they should not think it hard to provide likewise for so many People, erect an Hospital,* &c. But to this I say, that they who reason thus, have no right Apprehensions of the Matter, supposing that I do ascribe to my self the feeding of so many People, and setting up an Hospital. Whereas if ever such a Thought should insinuate it self into my Mind, I should take it indeed for a Temptation of the Devil, and would fight against it to the utmost of my Power.

The Lord hath carried me through many untrodden Ways, which human Reason had never been able to beat through, and hereby hath experimentally taught me, the true Meaning of the Words of the Psalmist: *The Eyes of all wait upon thee, O Lord! And thou giveſt*

them

them their Meat in due Season. Thou openest thine Hand, and satisfiest the Desire of every living Thing. And of that Expression of our Saviour, *Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

And how is it possible, that seeing two hundred Persons dining and supping daily in the Hospital, I should make such a horrid Blunder, as presumptuously to say; *'Tis I provide for all these.* I protest before the Lord, that I take the whole Undertaking for a Work entirely belonging to God, being the Product of his Goodness, wherein no Body ought to have any the least Regard to me, since I never pretended at all to have any Share, in the Praises redounding thence. And how soon might the Lord cut off any such selfish Pretence, if I should offer to arrogate any Thing to my self, in this Affair, by leaving me but once to my self, in passing through so many various Trials, as he hitherto hath been pleas'd to permit to fall upon me, and through which he has wonderfully conducted me. For so all my Endeavours and Hopes must be shamefully disappointed.

But as for the Objection above-mentioned, I say further, that I never knew before Hand whence I should be supplied, and with what Sums: And consequently, that it is impossible for us, always to make our Expences exactly answer our Income which is so uncer-

tain

tain. The laſt Inſtance may ſufficiently ſhew what Straits I find my ſelf now and then reduc'd to, in ſo much that there is not one Crown, nay nor one Groat left: And this happens ſometimes at ſuch a Time as requires a ſpeedy Relief, under very preſſing Circumſtances. So that I muſt place all my Confidence, in a comfortable Expectation of the further Emanations of the unexhauſtible Fountain of Divine Goodneſs.

It ſeems not ſo difficult for a Man to have Recourſe to God, under the Concern of providing a Maintenance for his Wife and Children; ſince herein he may with more Right and greater Boldneſs lay Claim to his fatherly Providence. For theſe are nearer related to us than the Children of others, to the outward Maintenance of whom, no human Law compelleth us. Here one might more eaſily ſay in his Applications to the Lord: *Lord thou haſt beſtowed them upon me, and I hope thou wilt alſo take Care of them.* And yet we obſerve daily how prone People are to overcharge their Hearts with a World of vexatious Cares, whenever they do not ſee a preſent Stock to provide for their natural Relations. All which ſhould inſpire us with an hearty Senſe of the Hand of God in this Undertaking, and cauſe us not to grudge the Praiſes due to him on this Behalf.

But further, I am convinc'd, that the Preſumption of any one, that ſhould have the

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Boldneſs to undertake ſuch a Work only at a Venture, and upon a Conceit of his own Ability, to tempt the Providence of God, would ſoon caſt him down headlong into the Bottom of dangerous Precipices, and daſh in Pieces the touring Contrivances of his ſelf-conceited Wiſdom. And this would experimentally teach him, that the *actual carrying on* of a Buſineſs, was very different from the idle Notions, and whimſical Ideas, he had fram'd to himſelf about it, whilſt he beheld his *projected* Enterpriſe at a Diſtance. Which unexpected Diſappointment, I'm ſure, would ſoon check his audacious Attempt, and make him give over the Buſineſs, whenever he happened to be led away into ſome Labyrinth of Difficulty; where he might learn, how ſhallow a Foundation it was to truſt in human Supports, which too often leave them in the Lurch, that over eagerly hunt after them; partly by Reaſon of the Backwardneſs the Creature has to ſupport its Fellow-Creatures, and partly by Reaſon of the utter Impotency the Creature lieth under, being unable to do any good, till the Lord inſpireth it with good Thoughts to promote the Cauſe of Chriſt and the common Good. Now, if notwithſtanding the Intricacy and Preſſure of theſe difficult Circumſtances, ſuch an one was dun'd and call'd upon all the Day long, to ſupply ſuch a numerous Family with Bread, Cloaths, and ma-

ny other Things, it would put a ſudden End to all his *Aerial Projects*, which were ſo eaſily form'd, and ſo far extended at the Time of their Contrivance; and then this Queſtion might be put to him; *Where is now thy boaſting?* Such a Juncture of Affairs, would read him a moſt convincing Lecture, that *Faith* was not the Work of human Invention, but entirely of the Power of God, and conſequently that it was the greateſt Fooliſhneſs to aſcribe to himſelf theſe Things, the Beginning, Progreſs and Succeſs whereof depend entirely upon the Aid and Support of Divine Grace: Which would undoubtedly then depart from the Creature, as ſoon as it offered to graſp into its own Poſſeſſion, what of Right belongeth only to God; rather glorying in the Fleſh, than in the Lord.

'Tis not my Deſign, in the leaſt to obſtruct hereby the Work of Faith in others. I wiſh rather with all my Heart, that every one might, with a full Aſſurance and unſhaken Firmneſs of Mind, truſt in the living God, and ſo bring forth Fruits of Righteouſneſs in greater Plenty.

But this I ſay, let every one be ſure of the Foundation he builds on. Let him beware of all Manner of preſumptuous Self-conceitedneſs, and of all *Selfiſh* Willing and Working, even in ſuch Projects as ſeem directly to tend to the Promotion of the good Cauſe. He is to count the Coſt over and over:

over: I mean, he is to make the ſtricteſt Enquiry into the Certainty of his Call, or the moving Principle he acteth upon, for fear of falling under the juſt Cenſure of that Proverb: *This Man* (and ſo not the Lord) *began to build, but is not able to finiſh.*

For my Part I readily confeſs, that I have been engaged in this Affair, and am hardly able to give any ſufficient Reaſon for it. 'Twas, I think, a ſecret Guidance of the Lord, whereby I was carried to the performing of ſuch Things, as tended to an End, I had not yet conceived in my Mind, which inclined me afterwards to frame ſuch a Deſign, whereof at firſt I had not entertained any premeditated Project; which, being once laid down, it became a Means, under the Divine Conduct of carrying on, facilitating, and accompliſhing, the whole Undertaking: And indeed the Experience requiſite for ſuch a Work, grew up along with the Work it ſelf. And I muſt needs ſay, that if the Lord had furniſhed me, when I firſt went about it, with all that Money at once, which he hath been pleaſed from Time to Time to beſtow upon me, I ſhould never have laid it out ſo well, as I hope I have done, now that it hath been given us ſucceſſively, and at ſuch Times when our Wants did ly ſenſibly upon us. Such a vaſt Sum of Money, to the Management whereof I never was uſed in my Life, would have been a

greater Burthen to me, (if I ſhould have been obliged to contrive, how to carry on ſuch an Undertaking with ſo large a Stock) than all the Trials I hitherto have paſs'd through. Praiſed be therefore the Wiſdom of God, for all, and in all his wonderful Dealings.

If any Body ſhall offer to brand me, with Self-intereſt in this Affair, I can eaſily bear with that Aſperſion, and ſo much the more eaſily, if he be of the Number of thoſe, who know nothing of theſe Trials I have undergone, ſince I have been engaged therein. But more eſpecially if he don't know, that I have found greater Riches in a living Faith in God, both for me, and my Relations, than Emperors and Kings could ever beſtow upon us. The Lord hath graciouſly taught me, how to underſtand in the Light of Faith, the Meaning of that Saying, Rom. viii. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all Things?* And of that of Deut. x. 9. *Levi hath no Part nor Inheritance with his Brethren: The Lord is his Inheritance, according as the Lord thy God promiſed him.* I know how much is to be referred to the Shadow of the Old Covenant in this Paſſage; but a mortify'd Self-denying Life becoming the true Diſciples of Chriſt, and conſiſting in a generous Deſertion of all they have, is more properly to be referred

to the Body and Subſtance, than to the Shadow and Types of the Law; the Lord having promiſed himſelf to be their Portion. But he that never had any experimental Taſte of theſe Promiſes, *viz.* That he whoſe Portion is the Lord, wanteth nothing, and that he never is a Loſer, that leaveth all for his Sake, ſuch a one will hardly be perſwaded to lay aſide his jealous Surmiſes, becauſe he judgeth of others by himſelf.

But I find my ſelf, much honoured Friend, ſwerving a little by this Digreſſion from proſecuting the Account I had begun. I muſt then let you know further, that the Lord, after the aforeſaid Trials, hath conducted us by a gentle Pace to the End of the Year 1701. Since I received the Ducat of *C.* a Benefactor ſent Four Ducats, and another Fifty Crowns, and a certain Ambaſſador from *N.* Forty more. Out of the abovementioned Silver Mine alſo came in Two Crowns. Moreover an unknown Perſon ſent Eight Buſhels of Corn, and the Perſon who engaged to furniſh the Hoſpital with Salt ſent in a Quantity thereof. A certain Miniſter in another Province had within his Parſonage gathered a free *Collection* for our Hoſpital, amounting to One and forty Crowns one Shilling, which he ſent in. The forementioned Patron, who had uſed every New Year to beſtow Fifty Crowns upon the Hoſpital, ſent them now in before the Old Year

was out: And another of our Benefactors ſent Two hundred Crowns: Alſo a certain Prince gave Thirty. Not now to mention others for Brevity's Sake, which yet are not forgotten before the Lord, or in my Heart.

Laſt *Chriſtmas* our Children were treated by a Patron, who ordered roaſt Meat, and white Bread, to be provided for them all, which made them a very handſome Entertainment.

Beſides thoſe Benefits which have been annually gathered in this Year, God hath excited ſome to bequeath in their laſt Wills and Teſtaments ſeveral Hundreds of Crowns to the Hoſpital, which the Lord, we hope, will render forthcoming thereto in his *Time*. One alſo who received a ſmall Legacy, left him by a deceaſed Friend, preſented thereof Fourteen Crowns to the Hoſpital. There has likewiſe been ſent ſome Shifts and Caps, ready made, with Neckcloaths and other Things of that Nature. A Counteſs ſent One hundred and fourteen Pound of Butter, and a Hundred and ſix Pound of Cheeſe. A Miniſter ſent Flax and Linnen, with Advice, that a Piece of Ground was ſown with Flax for the Uſe of the Hoſpital. A certain Royal Officer preſented to the Hoſpital Half an hundred Weight of Fiſh, and at another Time an Hog: And ſome other Perſons gave ſome Beef for the Benefit of the Poor.

I forbear to mention all the ſmall Sums of Money falling in now and then, not only becauſe 'tis not for my Purpoſe at preſent, (which is to give but ſome Diſcovery of the gracious Dealings, and *Providential Foot-Steps*, of our great God, for which that may ſuffice which has been ſaid already upon this Subject;) but alſo becauſe I am obliged to give a particular Account only to the Lord, who hath intruſted me with the Management of this Affair; to whoſe Diſpoſal both our Incomes and Expences are entirely committed. In the mean Time, I proteſt, that I don't deſpiſe the Gift of any, let it be never ſo *ſmall*; becauſe I on one hand keep my Eyes fixed on him who inclineth the Heart, and on the other on the inward Principle of that ſincere and cordial Affection, whence ſuch charitable Emanations are derived; ſo that now and then a few *Groats* are as neceſſary and acceptable, as Hundreds of *Crowns* at ſome other Times. As for Inſtance, when once a poor Servant-maid, knowing nothing of the great Want I was then juſt reduced to, offered me Two Crowns, being the Product of her daily Labour, and preſented it to the Hoſpital, as a Sacrifice of her ſincere Charity, to be ſpent for the Poor. And when at another Time, a well-inclin'd Friend, coming from a Journey, offered me a Crown, which was given him by the Way, for the Hoſpital. Such and the like little

Sums falling in at ſeaſonable Hours, have often left as deep an Impreſſion of God's tender Providence upon my Mind, as at another Time moſt conſiderable Supplies. The Lord be the exceeding great Reward of all thoſe, who have caſt in ſomething for our Support, in that Day wherein every one ſhall reap the Fruit of his Works, whether they be good or evil.

I can't forbear to mention here by the Way the *Cabinet of Rarities*, which, for the Benefit of our Pupils, at firſt began to be erected upon ſome free Gifts of certain Benefactors; and is ſince increaſed to a pretty good Number of fine and curious Pieces of *Nature* and *Art*.

In the mean Time, the Building of the Hoſpital it ſelf was advanced about *Eaſter* 1701, to ſuch a Degree, that the three principal Stories were made habitable and uſeful. After this the Ground-floor was got ready for the Apothecary's Shop and the Printing-Houſe; the former whereof was actually ſet up there in the Beginning of the Summer, and the latter about the Beginning of Autumn, and both of them, Thanks be to God, are now in a pretty good State. The Laboratory belonging to the Apothecary's Shop, or Diſpenſary, was erected in the Yard.

The uppermoſt Parts of the new Building were finiſh'd, the Chimneys perfected, and the Stoves ſet up in their Places about

the ſame Time. The old Houſe which was bought in 1698, (formerly an Inn) has been joined to the new Houſe, and ſo fitted up for a Dwelling-place and a School for the Girls; as the new Houſe contains the Lodgings and Schools for the Boys, which greatly facilitates our Inſpection of the Schools, and the Order obſerved therein.

This good Step, which has been made towards the finiſhing of the Building, has alſo prov'd a Means to uſe the Children to a more regular Practice of Handy-craft Trades, which hitherto was not ſo practicable, by reaſon of the ſeveral hired Houſes the Children were lodg'd in. However, the Progreſs made therein is but little as yet; and the beſt Method we have hitherto found of putting it in Motion, is by exerciſing the *Knitting-Trade*, a Maſter whereof is actually taken in. The Children are made to apply themſelves to it, with this Difference, that ſome of 'em work more Hours when they are at it than others. Now that which is required of the Knitting-Maſter conſiſts, at this Time, in the following Particulars.

(1.) That he come in the Morning about Seven a Clock, and go away at Night about the ſame Hour.

(2.) That he divide the Wool into three Sorts. The beſt whereof is to be us'd for ſuch Stockings as are to be ſold. The midling Sort, to make the Childrens Stockings; and

the coarſeſt, either for Gloves to the Children, or to line their Waſtcoats, or for ſome other Uſe.

(3.) That he have always Wool made ready for Working, before that be ſpent which they are about, and take Care that the Wool be well carded and dreſſed, as alſo well ſpun. But in this laſt, the Children have not yet made any conſiderable Progreſs, foraſmuch as it requires a long Practice to make one dexterous at it.

(4.) That when he receives of Children what they have ſpun, he weigh it, and keep every one's Woolſted by itſelf, and give Notice to the Tutor, whether the Children have perform'd their Task as they ought to do, or not, that the Task of every one being mark'd down in a Book appointed for that Purpoſe, ſuch as have been idle may be rebuked.

(5.) That he at once weigh off ſo much Woolſted to a Boy, as is required for a Pair of Stockings, which the Boy is to keep till the Stockings are done, and when he has got 'em ready, the Maſter is to weigh the Stockings again, to ſee whether all the Woolſted has been uſed, or whether the Boy has waſted any of it.

(6.) That he take a more particular Care of about half a Dozen Boys, to make 'em perfect in Knitting within the Space of a Month

or

or ſix Weeks; yet ſo as not to overlook the reſt.

The Lord have Mercy upon ſuch poor People! and ſhew 'em, that in ſo far as they caſt their Eyes on me, they thereby decline from the true Scope of the whole Undertaking; which is not in the leaſt to ſet up any Thing, which may leſſen People's Dependence upon the Lord; much leſs that they make any Thing of me, knowing well enough that I am but a poor unprofitable Servant, and undone Worm, if the Lord withdraw himſelf from me. I ſhould be ſatisfied if every one would but learn ſo much by my Example, as to know by Experience the Meaning of that Expreſſion, *When this poor Man cried, the Lord heard him, and delivered him out of all his Troubles*; and ſo rely entirely upon him, who being the moſt independent Good, hath an everlaſting Spring within him, and ſo is infinitely able to help. But this will teach 'em alſo, that as the Lord doth not hear Sinners, they are thence bound to ſubdue their unbelieving Hearts, and the whole Bent of their corrupted Nature, ſincerely concerning themſelves about a hearty Reformation of their Lives.

Whereas, *moſt Honoured Friend*, if I ſhould connive at ſuch groſs Miſtakes as I juſt now have mentioned, and take in all Manner of People that came in my Way, and even thoſe who act upon a mere ſecular Principle, (thoſe being

being generally of a loose Conversation, and very importunate, which afterwards breeds Abundance of other Disorders, that get too soon the Ascendant over young People) nothing would ensue but a most certain Catastrophe of the whole Undertaking.

I think it not my Duty to intrust any Person with the Management of any Part of the Hospital, except I discover in him a real Sense of Religion, join'd with a generous Resolution to renounce all carnal *By-ends* in so important a Place. And I do not engage with any that are Strangers to me, nor do I recommend such to others, for fear I might defraud my Neighbour with false Coin, under Pretence of performing the Part of a Friend.

Now, if notwithstanding all this Circumspection, which I think necessary in such a Juncture, I sometimes take a false Step, then I readily confess that I am but a Man; yet willing to mend to my utmost such Things as may be discovered to me to want Reformation.

Any Man that is himself concern'd in the Management of an Undertaking of this Nature, best knows the Difficulties attending it; especially if one considers the *Necessity* of good and faithful Labourers on the one Hand, and the *Scarcity* of such on the other, keeping these at a Distance who make worldly Gain or Self-interest their Aim, and so prove good for nothing, but are apt to create Mischief and

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Diſorders. But he that never was himſelf engag'd in ſuch an Affair, commonly finds the greateſt Fault with them who labour in it, becauſe he hath no other Idea of it, than what he frameth in his own idle Fancy, without any actual Experience of theſe Things which befal ſuch as are imploy'd therein.

The overflowing Corruption of our Age, is arriv'd to ſuch an Height, that one can't enough lament the languiſhing Condition Religion lyes under; which is the Cauſe that in ſuch a Juncture of Affairs, and under the Concurrence of ſo various Circumſtances one is not able to ſerve any one, without giving great Offence to others, beſides an uneaſy and unprofitable Anxiety to himſelf. 'Tis indeed a Work of the abſolute Power of God to make Way through theſe Difficulties, who yet in the mean Time will have us reſt ſatisfied in the preſent Diſpenſation of his Grace, and that we heartily endeavour to be found faithful in our Station.

It often comes into my Mind, that if the rich Men of this World, who are ſo forward to hoard up Treaſures by Thouſands, and Hundred Thouſands, had but as much Charity as Money, it would then prove no hard Matter to ſet up *Work-houſes* every where: And thereby to prevent, at leaſt, the frivolous Excuſes of ſome, who are too apt to tell us, that no Work was cut out for them, though they were never ſo willing to get their Living there-

thereby. Alas! how many poor ignorant Souls might be reſcued from the Dominion of Sin and Satan, and ſo brought back to the Lord by ſuch (and the like) charitable Inſtitutions. But indeed it ſeems to me that Riches are now attended with ſecret Judgments of God, eating out, as it were, that little Satisfaction which the Owners might otherwiſe reap from 'em, ſo that they prove a Torment and daily Vexation, both to them that are in purſuit after, and thoſe that are poſſeſſed of them, who put themſelves to a great deal of Trouble and Diſquiet upon that Account. Hence it is, that they fall into moſt violent Quarrels and Law-Suits about an Handful of Money; and expoſe themſelves to Thieves and Robbers, and to a World of other afflicting Accidents, which uſually accompany the Poſſeſſion of the Things of this World. Whereas they might prove the Means of doing much Good, beſides the Joy and inward Satisfaction that would infallibly redound to the Poſſeſſors, if they manag'd well their Riches. No ſooner now are ſuch covetous Niggards dead, but the greedy Inheritors of an Eſtate ſo unhappily hoarded up, will waſte both themſelves and their Eſtate with Pomp and Superfluities. All which may give us a ſufficient Inſight both into the Fooliſhneſs of People thus charm'd with uncertain Riches, and the *Judgment* of God following at the Heels of ſo ſinful an Idolatry.

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But doth the Lord want the Help of rich and wealthy People? And is he not able to bring about his Designs without them? Or is he so poor that he must depend upon their Support? Surely no. The Truth is, that many have made themselves *unworthy*, to prove instrumental in furthering so great a Blessing by the Riches, which indeed were given them to advance such noble and charitable Undertakings, but have hitherto been misapplied by them, to satisfy the Cravings of a covetous Disposition. Many who pretend more than others to a Sense of Charity, seem often big with Abundance of specious Projects, which they say, shall in their *proper Season* be put in Execution; but expecting such an Opportunity as best suits their Fancy, and so deferring those from one Time to another, they at last find themselves involv'd in such Circumstances, that they would fain be doing some Good; but it being then out of their Reach, all their Projects and Contrivances come to nothing.

Blessed therefore are those rich Men, which regard the Apostle's *Exhortation* in his 1 Epist. to Tim. Chap. vi. v. 17, 18, 19. *Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all Things to enjoy. That they do Good, that they be rich in good Works, ready to distribute, willing to communicate. Laying up in Store for them-*

themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life.

Such are the Judgments of God, now overflowing the World with an Inundation of ſo dreadful Diſorders, being the juſt Effects of our Sins! Yet the Lord is able to help when, how, and by what Means, he pleaſeth. Let us therefore entirely rely upon him, who ſtandeth in Need of no Man's Help to ſupport him, and yet hath the Hearts of all Men in his Hand to incline them which Way he pleaſeth. Each of us ſhall in due Time reap what he hath ſown here, whether ſparing or bountifully.

But I muſt mention one Thing more before I conclude; which is, that beſides ſuch Concerns as more nearly relate to the Hoſpital, we have have alſo kept up under God's Bleſſing a *Conſtitution* begun for the Benefit of ſuch as beg from Door to Door, and either live here in Town, or come from other Places; Two Hours are ſet apart every Day, one in the Forenoon, another in the Afternoon, wherein theſe poor People are firſt inſtructed in the Principles of Religion, and afterwards reliev'd with a Supply of their temporal Wants.

Likewiſe the Hoſpital for the Maintenance of a few poor *Widows* (depending under God upon the generous Charity of one particular

cular well-disposed Gentleman) hath continued hitherto in a flourishing Condition.

The rest of our Institutions that have been hitherto carried on, to retrieve, if possible, a good Education, I here pass by in Silence, because they have no immediate Relation to the Hospital, to give an Account whereof was at present my only Design. If any Body be desirous to inform himself of the Nature of our *Pædagogium*, or Collegiate School, I refer him to a *large Account*, wherein the whole *Method* of managing that Affair is distinctly laid down. As likewise another small Treatise has been published about inculcating upon Children *good Principles, both of Religion and Christian Prudence.*

I can't forbear mentioning here also the *prevailing Example*, which is shewn us by many well-disposed Persons in *England*, who, after having form'd themselves into *several Societies*, have set up hitherto successfully and maintain'd Abundance of Charity-Schools, oppos'd and discourag'd Vice, introduc'd some Degree of Catechising ignorant People, publish'd many useful Books, and by other laudable Projects given Encouragement to other Nations. Which makes me hope, that they also begin to think it Time to concern themselves something more for the *Life* of Religion and *Power* of Godliness, chusing rather to promote the same, by vigorously carrying on such *practical Methods* as strike at

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the Root of Vice and Profaneneſs, than by maintaining unneceſſary and unprofitable Diſputes.

Beſides theſe and the like Encouragements I have hitherto met with, the Lord hath given me one Proof more of his Goodneſs, which is the joining to me another ſincere *Fellow-Labourer*, who, together with him that hath been with me theſe many Years, beareth no ſmall Part of the Paſtoral Care, by which Means a larger Opportunity is conferr'd on me, to proſecute ſome other Things tending to the common Good. I have already gain'd ſo much Time hereby, as to give the finiſhing Stroke to a Treatiſe, intituled, *NICODEMUS*, treating upon the *Unlawfulneſs of Fear before Men*, which being about Half done ſome Years ago, was laid aſide by the Intervention of other Affairs: And to publiſh another ſetting forth *Chriſt as the Subſtance of the whole Scripture*.

And thus I think, *Moſt honour'd Friend*, I have at preſent anſwer'd your Expectation, in giving ſome Account of the moſt *remarkable Paſſages* of Divine Providence that have hitherto befallen us in the Management of the Hoſpital, entirely referring the Communication of this Letter to your Prudence; but reſerving to my ſelf the Care of putting it out here in Print, as a *Continuation* of that *Narrative*, which has been already ſet forth. The Lord hath not been pleas'd, as yet to

make

make us known to one another by Sight, yet I assure you that your Letters discovering your Faith in, and your Love to *JESUS CHRIST* and all Mankind, prove no small Excitement to me, and which I hope have been effectual to the uniting our Hearts in a most tender Sense of reciprocal Love and Kindness, which is a Foretaste here of that eternal Life, the full Enjoyment whereof will follow then, when we come to be favour'd with endless Joys, before the Throne of our Lord *Jesus Christ!* To whose infinite Mercy I commit not only the full Reward of your charitable Inclinations towards us, but also your self in this Beginning of the Year, praying him to bless you both here and hereafter.

Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever. *Amen.*

I remain, most honour'd Friend,

Your true Friend,

to serve you,

August Herman Francke.

Glaucha without *Hall, Jan.* the 7th, 1702.

IX.

Orders to be obſerv'd by the Maſters of the ſeveral Charity-Schools.

THE Maſters are, above all Things, to keep their Eyes fixed on the *main Scope* of the whole Undertaking, which is *to model Youth into a true and experimental Knowledge of God and their Saviour Jeſus Chriſt.* Hence they muſt know, that every Soul they are entruſted with is, as it were, a Part of their own, and that the Lord will require at their Hands the Blood of all ſuch Children as by their Sloth and Backwardneſs are loſt and neglected.

II. Let therefore every one *enter into himſelf*, and ſee whether he hath laid in himſelf a ſure and firm Foundation of true Piety; ſo that the Youth may not only imbibe the firſt Tincture of Chriſtian Doctrine from them, but that they may alſo, by the worthy Example of the Maſter, repreſenting an unfeigned Pattern of a primitive Religion, be more and more influenc'd, eſpecially when they ſee, that whatſoever he doth is done with an holy Awe, and an uninterrupted Regard to the Lord, and not to pleaſe Men in his Station. For no Body indeed muſt preſume to be entruſted with any Management of

of Children, except he has given ſuch Proofs of his Sincerity as one may depend upon. And if for a while he puts on the Mask of Hypocriſy, and an external Shew of Religion, the Judgment he draws upon him, will at laſt fall more heavy.

III. If on the contrary the Maſter has got his Principles, Life, and Converſation interwoven with a real Senſe of Religion, it will produce the happy Effect of keeping him free from the Baſeneſs of *Hirelings*, who are too much influenced in what they undertake with the Principle of Selfiſhneſs, and no ſooner is the Spring of Intereſt ſtopt up, but all their Vigor will decay, and the teaching of Children will now grow burdenſome upon them, becauſe there is no Principle of ſincere Charity to move them any longer. Whereas if they ſtand free and diſingag'd from ſuch and the like ſiniſter Ends and Deſigns, they will become true Shepherds of the Lambs committed to them, feeding them willingly and out of a ready Mind, and remembring that when the chief Shepherd ſhall appear, their Reward will be proportioned to their Labour; of which glorious Reward they muſt needs fall ſhort, whenever they don't anſwer the Character of a true Teacher, which is generouſly to renounce his own ſecular Intereſt in the Diſcharge of his Truſt, and not to take the Performance thereof for a Task the Severity of the Law obliges him to, but who in

a condeſcending Way and evangelical Manner performs his Duty, minding nothing but the Glory of God, and the Good of his Fellow-Creatures.

IV. In that Employment that is committed to them, they ought entirely to rely on the powerful Aſſiſtance and Bleſſing of God, and not to depend in the leaſt on their own Parts and Abilities. Hence there ſhould be ſo many Memorials fixed as it were on their Minds, as they have Children committed to their Care, to be trained up for God, and dedicated to his Service, ſtriving in their daily Supplications to the Lord for the eternal Welfare of the Children; and in order thereto, for a gracious Benediction from above upon their Endeavours.

V. And ſince it too often happens that many in their Applications to Children are too much taken up with the Practice of Severity, chooſing rather to work upon them by a ſharp Diſcipline, than to model their Hearts by the true Candor and Sweetneſs of a *Goſpel-Spirit*, attended with a Fatherly Care, Patience and Meekneſs; which Conduct of theirs being generally deriv'd, on one Hand from the Want of competent Knowledge in Matters of Education, and on the other, from the Want of a true cordial Love towards the Youth, they prove rather mere Inſtructers, than Fathers in Chriſt: eſpecially young People, who are commonly moſt wanting in this con-

condeſcending Chriſtian Meekneſs.) Therefore this ought to induce the Maſters, moſt humbly and inſtantly to implore the Lord, that he would be pleaſed to inſpire them with a loving and fatherly Temper towards the Children committed to them, and to take away all Manner of Aſperity and immoderate Rigour, which will certainly draw a great Bleſſing after it, eſpecially if this paternal Care for the Children ſhould be interwoven with a true Brotherly Love amongſt the Maſters themſelves; every one being willing readily to learn from the other what he knows not, and to ſubmit to all ſuch Directions, as may any Way tend to the retrieving of good Education, and with an hearty and harmonious Concurrence carry on ſuch an important Buſineſs. The ſame Principle will not only remove all Manner of Sourneſs in the Maſters, apt to tincture the Minds of Children, but teach them alſo how to ſeaſon their ſweet and condeſcending Conduct with a Spice of *Earneſtneſs*, this being a far nobler Way of bringing Children to, and keeping them in a good Compoſure of Mind, than all the imperious and importunate Methods of others. This impartial and paternal Love of the Maſters, will enable them alſo, equally and without any Partiality of Diſtinction, to love all the Children they are intruſted with. In a Word: To teach them faithfully,

to exhort them, rebuke them, and to bear with them with all Patience.

From whence follows, that it is a miſtaken Zeal, oppoſite to a fatherly Character, whenſoever Maſters tranſported into Bitterneſs *nick-name* the Children, and hurry them about by violent driving of impatient Paſſions. All which muſt needs prove uſeleſs, to ſay no worſe.

VI. But at once to deliver the Sum of this Matter: Tho' Maſters are not to lay aſide all Manner of Diſcipline; yet in all this ſuch a Roughneſs is to be avoided, as Reliſhes of an exaſperated Mind, and are to endeavour, by moſt pathetick and ſweet Expreſſions, to ſoften them into a Senſe of the Love of God manifeſted in Chriſt Jeſus, whereby both the Sparks of a lively Faith, and of an hearty Delight in the Word of God, will be enkindled, and an holy Awe of the great God planted in them.

VII. They ſhall not make any Uſe of the Rod, except they have given fair and ſufficient Warning for three ſeveral Times at leaſt, or in Caſe of *obſtinate* Malice. Hence it is not ſo much their defect in Learning, as the Eruptions of Wickedneſs which ought to be puniſh'd, eſpecially if they give themſelves to Lies. Yet even in ſuch Caſes they ſhall but moderately uſe the Rod, leſt the Children be terrified and diſcouraged by the Rigor of ſuch a Diſcipline. The Maſters ought

likewiſe to make the Children clearly ſenſible of the Crime committed by them, that ſo they may ſee into the Bottom of their Malignity, and into the Cauſe why they are puniſhed. And to make the beſt Uſe of it, they are in their Application to the Reſt of the Children, lively to ſet out the Crime, and the Puniſhment attending it, aſſuring them withal how willing they were to caſt away the Rod, if the Children would be governed by Words. Afterwards the Maſter, who hath been employed in exerciſing Diſcipline, ſhall cauſe ſuch Children as have been puniſh'd to give him the Hand, and to thank him with Promiſe of Amendment.

VIII. Before the Maſters betake themſelves to ſuch a Diſcipline, they are to beſeech God moſt heartily, that he would be pleaſed to beſtow on them that Meaſure of Wiſdom, that is neceſſary for ſo important an Affair, that ſo they may prevent all Manner of carnal Paſſions, and like Fathers under God's Bleſſing diſcipline the Children; having in all this their Eyes fixed on the main Scope, which is a *true modelling of the Children into a better Temper.*

IX. But if they happen at any Time to over-do the Work, they ought then to ſubmit to all ſuch Directions, as tend to rectify their Carriage towards the Children, never hardening themſelves againſt theſe friendly

Admonitions nor wreaking their Malice upon the Children.

X. When any of the Children is guilty of a notorious Crime, the Masters shall set down in a *Paper Book* the most remarkable Circumstances thereof, and in the *Visitation*, which is made once a Week, deliver it to the Inspector, that so the Child be punish'd according to his Direction; which is to be attended with a *Solemn Caution* given to all the Rest of the Children on this Occasion, to make the deeper Impression upon them.

XI. As for the Children that behave themselves well, the Masters ought to take care that they never expose them to the Danger of Pride by *untimely Praises*, which else would prove a visible Overthrow of all such good Motions as begin to revive in them. On the other Hand, they may with a great deal of Tenderness give them a sweeter and livelier Discovery of all these glorious *Promises*, that attend true Religion, both in this and the Life to come, and open unto them the compassionate Love of Christ towards Children, to kindle in them some reciprocal Flames of Love; the happy effect whereof, will be a sincere Readiness, the better to mind the Performance of their Duty, both at Church and in the Schools, and to behave themselves obediently towards their Masters. Yet these Evangelical Motives ought not to be confin'd to good natur'd Children only, but they may be now and then display-

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ed even to ſtubborn Spirits, in order to work them into a pliable Temper.

XII. The Maſters ought generally to ſet out the ſinful Inclinations of Youth in their moſt lively Colours, and more eſpecially when they apply themſelves to theſe, who by reaſon of their Age come to be more expoſed to ſuch Allurements, in order to nip Sin in the Bud, and timely to inure their Souls to the noble Principle of *Self-denial*. For the facilitating whereof they ought to be aquainted, that nothing can be renounced in the World, which is not in a far nobler Degree found again and more perfectly enjoyed in Chriſt. And this will prove a helpful Means, to give them by Degrees a ſubſtantial and true Reliſh of Chriſtian Religion.

XIII. But alas! the World is come to ſuch a diſmal Paſs, that Children being reprov'd for their Irregularities, will plead the Example of their Parents, or of thoſe that ſupply their Place. The Maſters in ſuch a Caſe are to acquaint them, that the Word of God is the moſt accompliſh'd *Rule*, and the Life of Chriſt diſplay'd therein the moſt perfect *Pattern* to ſquare our Lives and Actions by; ſo that Children on one hand may be kept free from the contagious Examples of Parents, and yet on the other, all due Reſpect to them may be preſerv'd as much as poſſible; minding them withal what regard they ought to have for their Parents in every thing elſe.

XIV. As

XIV. As for *good Manners*, the Maſters ought to give competent Directions how to converſe courteouſly and uprightly with every one.

XV. Such Children as have been uſed to beg from Door to Door, or ſtill follow that Practice, are carefully to be admoniſh'd to extricate themſelves as ſoon as they can from ſo dangerous a Courſe of Life, and in order to that, to lay hold on every Opportunity of Learning ſome honeſt Employment, in which they may be ſerviceable to others, and ſo order their Life and Converſation to the Will of God. In the mean Time they may be aſſur'd, that all poſſible Care ſhould be taken to put them out Apprentices, if they will fear God and be mindful of their Duty. Sometimes the Maſters may give them *Inſtances* of ſome poor beggarly Children, who by the Bleſſing of God have become good and uſeful Men, and ſome of them been raiſed to no mean Eſtate even in this World.

XVI. It may alſo be uſeful, to give them an Inſight into the many notorious Sins Beggars are generally guilty of. For Inſtance, when People betake themſelves to Begging only to get Money, or when they have any, to waſte it with riotous Living; or when they thus plunge themſelves into this Practice, that they care neither for Church nor Schools, being more fond of ſatisfying the Belly, than feeding the Soul with the Word of God.

XVII.

XVII. However the Master is to take care, that he enumerate not too particularly all manner of Sins usually crouding in upon Beggars, least some of the Children by Vices exposed to their view, rather fall in Love with than avoid them. *'Tis honourable to reveal the Works of God, but the Works of the Devil must be talked of with a great deal of Circumspection, because the Tinder of Corruption lurking in every Soul is ready to catch Fire.*

XVIII. The Masters ought to do their utmost, that such poor *Vagrants*, as we hitherto have not been able to receive into the Hospital, may above all the rest get a sound Tincture of Christian Religion, because 'tis uncertain how long they may stay with us.

XIX. The Masters shall exactly order their Teaching, according to the *Scheme* drawn up for this use, and never set up any Alteration of their own. But whenever they find that some useful Alteration may be made, they are to take down in writing the most material Points, and deliver them to the Inspector, who afterwards in the *Weekly Conference* may consult about it with the rest of the School-Masters, and if there be nothing of Moment prohibiting the said Alteration, may give notice of it to the Director, that so it may be done with his Approbation, and incorporated into the *Scheme* which the Masters are to follow.

XX. As

XX. As the Work of each *Day* is to be begun with an hearty *Prayer*, ſo it is to be finiſhed in like manner: And the Maſter is to ſee it performed with due Earneſtneſs and Application, not making it too long.

XXI. The Maſters ſhall keep a *Regiſter* of the Children, and note down when each of them has been receiv'd; likewiſe their Names, Parents, Age and Condition wherein they were, when they came to School, *&c.* Afterwards what Day they take leave of the School, and what they have learn'd while they were there. All which may be put into a *regular Form*, to be produc'd at the Publick Examination.

XXII. They are never to forget the imploring of Divine Wiſdom, for the better *ſearching* and *diſcerning* in Children their various *Tempers* and *Diſpoſitions*. This being a helpful Mean the ſooner to gain every one in particular, and apply either *ſoft* or *ſharp* Remedies ſuitable to their Tempers. 'Tis likewiſe the way to find out the natural *Capacity* and *Genius* of each Child, in order to cultivate and to ſtir up the Gift of every one in particular, and ſo to reduce it into Practice. About the Approach of the *Examination*, they may by this Method paſs the more exact Judgment upon every Child, and give an Idea of the whole Frame of his Mind, which is to be annex'd to the Regiſter mentioned in the foregoing Paragraph. All theſe Papers the

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Inſpector of the Schools is to collect and carefully to lay up after the Examination.

XXIII. The Maſters ought to do their utmoſt, not to teach the Children only the bare Words of the Catechiſm, and of the Proofs alledged from Scripture, but to acquaint them alſo with the true *Senſe* and Meaning thereof. Particularly they ought to drive at the moſt practical Points, and carefully to acquaint them that a bare out-ſide Knowledge without the Life of Religion will never be ſufficient, and that therefore their whole Life muſt be conformable to what they profeſs with their Lips.

XXIV. They ought to take care leaſt the Children uſe themſelves to an unintelligible, ſtammering or haſty Way of uttering either their Prayers or Catechiſm, becauſe this would hinder them very much from getting a true and ſolid Underſtanding of what they ſaid.

XXV. The Children ſhall not be allow'd to take their Books home with them, but ſhall receive them when they come to School, and return them to the Maſter when they go away, who ſhall lock up all the Books in a Box made for that purpoſe, it being his Duty to ſee that none be loſt. Nevertheleſs if a Child taketh leave of the School, whether a Boy, or a Girl, being fit for an Apprentiſhip, or for any other Service, they may take their Books along with them, and they are to receive from the Inſpector a Catechiſm, the Pſalms and the New-Teſtament.

XXVI.

XXVI. The Child upon his quitting the School, ſhall take leave of the Inſpector of the Schools and of the Miniſters, and return moſt hearty Thanks for the good Education beſtowed on him. Hereupon, the Maſter then preſent ſhall put him in Mind of all the good Principles he hitherto has been acquainted with, and in a moſt cordial Application to the ſaid Child, exhort him practically to live up to what he knows, and to make his whole Life and Converſation conformable to ſuch heavenly Principles as have been inculcated upon his Mind. Which then the Child is ſolemnly to promiſe. After this the Maſter ſhall cauſe all the Children to riſe up, and joyn with them in an hearty Prayer, for the Temporal and Eternal Welfare of this Child, imploring the Lord withal, that he would be pleaſed further to bleſs all ſuch Endeavours, as tend to retrive and promote a Method of good Education. At laſt the Maſter ſhall admoniſh him, that although he is to come no more to School, yet he ought not to fail coming to be catechiſed publickly at Church, that ſo he may not forget what he has learn'd.

XXVII. The Children ſhall every Day be attended by their Maſters in going to Prayers and Catechiſing at Church, and in going to hear Sermons, not only on the Lord's Day, but at all other Times when they have any Opportunity. They ought to keep them as much as poſſible in a good Compoſure, Quiet-

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neſs and Attention to what they hear, and to prevent all manner of Diſorders in them. All which may be much furthered, by frequent inculcating on them an *awful Senſe of the Omnipreſence of God.* Every Lord's-day, when the After-noon's Sermon is over, the Maſters, according to the Orders laid down, ſhall, before they go with them to *Publick Prayers*, entertain the Children with ſome ſpiritual Diſcourſe, or elſe with an edifying Hiſtory ſpiritually applied.

XXVIII. The Maſters ſhall be preſent in the Claſſes aſſign'd to each of them a little before the Stroke of the Clock, and ſhall ſtay there till the Children are got together, that they may take care leaſt the Children, even before the School begin, diſcompoſe and diſorder themſelves in the Claſs or in the Yard.

XXIX. The Maſters ought never to allow any indecent Licentiouſneſs in the Children, eſpecially in the Hours of Teaching: As if, for Inſtance, ſuch Children who are the hindmoſt were allowed too much Liberty, whilſt the Maſter was engag'd with them that are next him. To prevent which, the Maſters ought never to do any thing elſe themſelves during the Hour of Teaching, As if, for Inſtance, they ſhould write or read in ſome Book; which would prove an Occaſion to Children alſo to meddle with other things, or at leaſt not to mind what they come thither about.

XXX. If

XXX. If a Child happens to ſtay away from the School, the Maſter ſhall ſend immediately, and enquire for the Reaſon of his being abſent.

XXXI. When the Maſters find that Parents keep their Children away without any ſufficient Reaſon, then they ought to viſit the Parents, and by a convincing and affectionate Diſcourſe, endeavour to ſet them right in this Matter, leaſt they by any Means ſhould obſtruct the Spiritual Improvement and Learning of their Children. Beſides this the Maſters ought now and then to pay a Viſit to thoſe Parents whoſe Children they are intruſted with, and enquire how the little ones behave themſelves whilſt they are at home? Whether they ſay their Prayers, be obedient, *&c.* Which if wiſely managed, may have a good Influence both upon the Parents and the Children, and keep up a good Underſtanding between the Parents and Maſters; which will prove no ſmall Furtherance in the Work of Education.

XXXII. If any of the Maſters by Imprudence ſhall take a falſe Step, and another of his Fellow-labourers has a mind to admoniſh him of it, he is to take Care that he may never do it before the Children.

XXXIII. If there is a publick *Fair* to be kept, the Maſter is to exhort the Children before-hand not to ſtay away from School, nor

nor to gape after Mountebanks; or creep into Play-houſes; that ſo they may be fortified againſt all Manner of dangerous Diverſions and Allurements, and eſpecially ſaved from falling in Company with wicked and ſeducing Boys, which too often happens in publick Places, and upon ſolemn Occaſions.

XXXIV. At the Approach of any great Feſtival Days, Children are to be exhorted to come to School again after they are over, and not to ſtay away the whole Week.

XXXV. All the Maſters ſhall be preſent at the *weekly Conference*, and never abſent themſelves, except in caſe of urgent Neceſſity. Their weekly Allowance is to be fetched every *Saturday* at a ſet Hour.

XXXVI. None of the Maſters are to go a Journey, without giving Notice to the Inſpector, of his Deſign, nor, without his Approbation, ſupply his Place with another Perſon.

XXXVII. Whenever a Maſter happens to take leave of the School, he ſhall joyn once more in Prayers with ſuch Children as he taught, and then impart them his Bleſſing.

X.

Some Rules more nearly concerning the Management of such Children as are actually received into the Hospital.

I. BEcause such Orphans as are taken into the Hospital enjoy a more *regular Education*, being kept all Day long under a strict Aw and Government, and consequently are like to receive better Impressions, than those that only enjoy the Benefit of the School, without their Diet and other Necessaries; the Way of managing them is hence in several Points differing from the foregoing Scheme.

II. In Summer-time the Children are obliged to rise at *Five* a Clock, and in the Winter about *Six*, going to Bed about *Nine* a Clock. No sooner are they got up and dressed, but they go to Prayers, whilst their Minds are still free and undistracted, and to prevent all Manner of accidental Interruptions, whereby this holy Duty is sometimes put off. But besides this, these Children may by little and little be used to make their Addresses to Heaven in their own Words, without being confined to one constant Form; to the facilitating whereof, the Master must set them an Example of praying without a Form

Form himſelf. Eſpecially they are to be inſtructed with what Earneſtneſs and Zeal they ought to pray for their Benefactors, their being no other Means left for them to make any Requital for the Benefits through them received, than their ſincere Addreſſes to the Throne of Grace. They ought alſo frequently to be minded of the ſignal Favour of God, whereby they are put into the Way of laying a good Foundation of ſound Principles and Chriſtian Virtues: Which is to be attended with pathetick Exhortations to be mindful of their Duty in this reſpect, and accordingly to embrace an Obedient, Sincere, Induſtrious and Serious Manner of Life.

From Eight to Nine at Night, the Evening Prayers are celebrated, and before they engage, the Maſter may now and then enter with them into a ſerious *Examination* of their Conſciences, and by ſuch an Exerciſe, uſe them to *ſearch* how they have conducted themſelves the paſt Day, both towards God and their Superiors.

When Prayer is over, they go to Bed, every Room being furniſhed with a Bed for a Maſter who lodgeth with the Boys; and the Girls being all confined to one particular Houſe, and having a Governeſs lying among them, to prevent by their Preſence all Manner of Diſorders, when the Children are dreſſing and undreſſing themſelves.

Becauſe hitherto *John Arnd*'s (*a*) Book of *True Chriſtianity* has been publickly expounded in the weekly Sermons, (each Verſe of the Bible placed at the Head of the Chapters in the Book aforeſaid, being taken for a Text) the Maſter, inſtead of the Chapter in the New Teſtament, appointed for a Morning Leſ-

(*a*) *John Arnd* was General Superintendent or Principal Miniſter of the Church in the Duke of *Zell*'s Dominions; an awakening Preacher and Writer amongſt the *Lutherans*, in the Beginning of the Sixteenth Century, who upheld in ſome Meaſure the Power of Religion, in a Time wherein almoſt the whole Empire was involv'd in moſt diſmal and deſtructive Civil Wars. 'Twas about that Time he publiſhed his Book of *True Chriſtianity*, opening the moſt ſubſtantial and practical Points thereof, without touching any Thing of Controverſy then overflowing the Chriſtian World. When theſe Books came to appear, many of the *High Lutherans*, influenced by ſome of the Clergy (who thought their Honour concerned, becauſe the Author ſeemed to lay the Cauſe of the general Corruption too nigh their Doors) moſt violently oppoſed the Author's Books, as ſtuffed with I know not what heretical Doctrines, which yet, notwithſtanding all theſe furious Contradictions, ſpread far and near, and prevailed at laſt to that Degree, that they are now generally approv'd, and none dares ſo much as to attempt to oppoſe 'em, for fear he ſhould be looked upon as a profligate Scorner of Religion. Many Millions of Souls have been awakened, from the lifeleſs Formality, into an inward Senſe of Religion by thoſe Books, eſpecially in theſe latter Times. One of the principal Expedients propoſed and endeavoured by the Author in order to revive Chriſt's Religion from this viſible Decay, is to make *People live up to the plaineſt Precepts of Chriſt, ſuch as Self-denial, Mortification, Contrition, Reſignation*, and the like, inſtead of filling their Minds with nice Diſputes and partial Contentions, which ſeemed to him rather to nouriſh than to abate Pride and Self-love, the Springs of Corruption. The bleſſed Author departed this Life in the Year 1621. in a moſt heavenly Frame of Mind.

But

Leſſon, is to make the Children read that Chapter of *Arnd*'s Book, which is to be made the Subject of the Sermon of that Day; the Contents whereof he may, in a few Words unfold to them; and this being done, exhort them to mind what is to be further preached thereon. The ſame Method he is to keep every *Sunday* Morning, when he may ſo go through the Goſpel of that Day, and thereby prepare them as much as poſſible for Attention to the ſubſequent Sermon.

III. After Prayers they go and *waſh* themſelves; the Maſter looking after the Boys, and the Governeſs after the Girls, to prevent all Manner of Diſorders. After this they eat their Breakfaſt, and when that is done, they are ordered to learn a Verſe out of the Bible, if an Hour be not already ſpent.

IV. The

But ſome Hours before his Death, labouring under a great Agony of Soul, he prayed out of *Pſal.* cxliii. *Lord enter not into Judgment with thy Servant*, &c. And one of the Standers by anſwered him out of *John* v. 24. *That he that believes on God, ſhall not come into Condemnation.* Whereupon he fell into a Slumber, and ſuddenly ſtarting up, uttered out of *John* i. 14. *We beheld his Glory, the Glory as of the only Begotten of the Father.* Being asked by his Wife, *when he ſaw it? Juſt now*, ſays he; *O what a wonderful Glory is that! 'Tis that Glory which Eye hath not ſeen, nor Ear heard, neither is entered into the Heart of Man.* About Nine in the Evening, he asked *what a Clock it was?* And being told, he ſoon after cried out: *Now I have Overcome!* And ſo expired without ſpeaking another Word. Part of the aforeſaid Book was publiſhed in *Engliſh* in the Year 1646. But the Tranſlation not coming up to the Author's Spirit, requires ſome able Hand to refine it. 'Twas printed in *Latin* at *Franckfort* in the Year 1658.

IV. The Hours of Learning are regulated according to a particular Scheme drawn up for that Purpoſe.

V. But here you may obſerve, that this Method and Time, belongs only to ſuch Children as learn the Catechiſm, Reading, Writing, and Cyphering, to qualify them for an Apprentiſhip. But ſuch as in an higher Form are taught Languages, and Sciences, are to be at School by Six a-Clock in the Morning, where they learn *Latin*, *Greek*, *Hebrew*, &c.

VI. In *Summer-time* all the Boys ſometimes attend a Student of Phyſick in Simpling; which proves very uſeful to ſuch as afterwards apply themſelves to the Study of Phyſick, or to be Apothecaries. Thoſe that are to be put out to the Printer, Bookſeller, or any ſuch Trade, learn at leaſt to read *Latin*, *Greek* and *Hebrew*, and the *Latin* Declenſions and Conjugations, as Things exceeding ſerviceable for facilitating their future Employment.

VII. And becauſe 'tis very uſeful, even to ſuch as do not make Learning their Profeſſion, to get at leaſt ſome Tincture of the Principles of *Aſtronomy*, *Geometry*, *Phyſick*, *Hiſtory*, and of ſuch Things as concern the Government and Statutes of their native Country, (if they deſire to paſs for Men of Underſtanding, and of a publick Spirit) there are ſet apart ſome particular Hours, beſides the

the Time of their Schooling and Knitting, wherein, after a pleaſant Method like Play and Diverſion, they are acquainted with the moſt material Points of all theſe Sciences. For Inſtance, How to know God by the Works of Nature, and to praiſe him accordingly; How they may diſtinguiſh one Country from another; How they ought to travel, how to divide and to meaſure a Piece of Ground, how to uſe the *Almanack*, &c. This was the Deſign of *Erneſt* Prince of *Saxe-Gotha*, of pious Memory, who not only cauſed a particular School to be erected, for ſuch Boys as were not deſign'd to be Scholars, but Artiſts, Merchants and Handycraftſmen, but has alſo publiſh'd a ſmall Treatiſe in our native Language, wherein he layeth down in a moſt compendious Way the Principles of the chief and moſt uſeful Sciences; which Treatiſe we have uſed in the Management of our Orphans.

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